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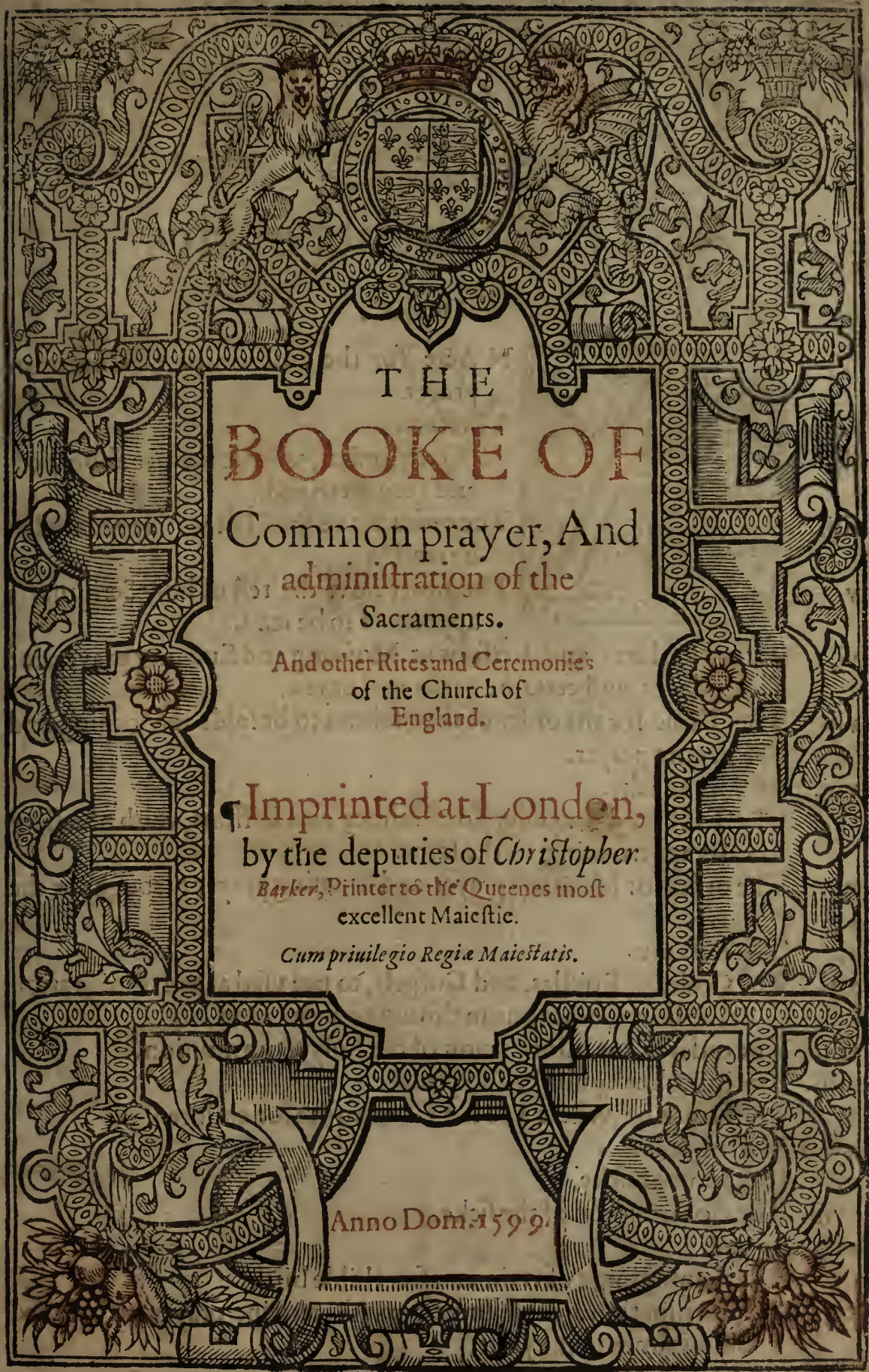

THE BOOKE OF Common prayer, And administration of the Sacraments.

And other Rites and Ceremonies of the Church of England.

¶ Imprinted at London, by the deputies of *Christopher Barker*, Printer to the Queenes most excellent Maiestie.

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The contents of this Booke.

j. AN Acte for the vniformitie of Common prayer.

ij. A Preface.

iij. Of Ceremonies, why ſome bee aboliſhed, and ſome reteined.

iiij. The order howe the Pſalter is appointed to be read.

v. The order how the reſt of holy Scripture is appointed to be read.

vj. Proper Pſalmes and Leſſons at Morning and Euening prayer, for Sundayes, and certaine Feaſts and dayes.

vij. The Table for the order of the Pſalmes to be ſaide at Morning and Euening prayer.

viij. An Almanacke.

ix. The Table and Kalender for Pſalmes and Leſſons, with neceſſary rules apperteining to the ſame.

x. The order for Morning prayer and Euening prayer throughout the yeere.

xj. The Letanie.

xij. The Collects, Epiſtles, and Goſpels, to bee vſed at the miniſtration of the holy Communion throughout the yeere.

xiij. The order of the miniſtration of the holy Communion.

xiiij. Baptiſme, both publike and priuate.

xv. Confirmation, where alſo is a Catechiſme for children.

xvj. Matrimonie.

xvij. Viſitation of ſicke.

xviij. The Communion of the ſicke.

xix. Buriall.

xx. The thankſgiuing of women after childe birth.

xxj. A Commination againſt ſinners, with certeine prayers to bee vſed diuers times in the yeere.

Josiah H. Benton Fund
Jan. 5 - 1960

An Acte for the vniformitie of Common prayer, and seruice in the *Church, and administration of* the Sacraments.

WHere at the death of our late Soueraigne Lord King Edward the sixth, there remained one vniforme order of Common Seruice and prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set foorth in one booke, entituled, The booke of Common prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by Acte of Parliament, holden in the fifth and sixth yeeres of our saide late Soueraigne Lord king Edward the sixth, entituled, An Acte for the vniformitie of Common prayer, and administration of the Sacraments: the which was repealed and taken away by Acte of Parliament, in the first yeere of the reigne of our late Soueraigne Lady Queene Mary, to the great decay of the due honour of God, and discomfort to the professors of the trueth of Christes Religion.

Bee it therefore enacted by the authoritie of this present Parliament, that the said Statute of repeale, and euery thing therein conteined, onely concerning the saide Booke, and the Seruice, administration of Sacraments, Rites, and Ceremonies, conteined or appointed in, or by the saide Booke, shalbe voyd and of none effect, from and after the feast of the Natiuitie of S. Iohn Baptist next comming. And that the saide Booke with the order of Seruice, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added, and appointed by this Statute, shall stand, and be from and after the saidfeast of the Natiuitie of S. Iohn Baptist, in full force and effect, according to the tenour and effect of this Statute: any thing in the foresaide Statute of repeale to the contrary, notwithstanding.

And further be it enacted by the Queenes Highnesse, with the assent of the Lords and Commons in this present Parliament assembled, and by the authoritie of the same, that all and singular Ministers, in any Cathedrall or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes dominions, shall from and after the feast of the Natiuitie of Saint Iohn Baptist next comming, be bounden to say and vse the Mattens, Euensong, celebration of the Lords Supper and administration of eche of the Sacraments, and all their Common and open prayer, in such order and fourme as is men-

tioned in the saide Booke, so authorized by Parliament in the sayd fifth and sixth yeere of the reigne of King Edwarde the sixth, with one alteration or addition of certaine Lessons to bee vsed on euery Sunday in the yeere, and the forme of the Letanie altered and corrected, and two sentences onely added in the deliuerie of the Sacrament to the communicants, and none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common Prayer mentioned in the saide Booke, or minister the Sacraments, from and after the feast of the Natiuitie of S. Iohn Baptist next comming, refuse to vse the saide Common Prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as hee should vse to minister the same, in such order and fourme as they bee mentioned and set foorth in the sayd Booke, or shall wilfully or obstinately standing in the same, vse any other Rite, Ceremonie, Order, Fourme, or maner of celebrating of the Lordes Supper openly or priuily, or Mattens, Euensong, administration of the Sacraments, or other open Prayers, then is mentioned and set foorth in the saide Booke (Open prayer in and throughout this Acte, is meant that Prayer which is for other to come vnto or heare, either in common Churches, or priuate Chappels, or Oratories, commonly called the Seruice of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauing of the sayd Booke, or any thing therein conteyned, or of any part thereof, and shall bee thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shall lose and forfaite to the Queenes highnesse, her heires and successours, for his first offence, the profite of all his Spiritual Benefices or promotions, coming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without Baile or mainprise. And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction eftsoones offende, and bee thereof in fourme aforesayde lawfully conuitt: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore bee depriued *ipso facto* of all his Spirituall promotions. And that it shall bee lawfull to all Patrons or Donours of all and singular the same Spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after hee shall bee twise conuicted in fourme aforesayd, shall offende against any of the premisses the thirde time, and shalbe thereof in fourme aforesaid lawfully conuicted: that then the person so offending, and conuicted the thirde time, shall be depriued *ipso facto* of all his Spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be conuict in fourme aforesayd, concerning any of the premisses, shall not be beneficed, nor haue

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any Spirituall promotion: that then the same person so offending and conuict, shall for the first offence suffer imprisonment during one whole yeere next after his sayde conuiction, without baile or mainprise. And if any such person not hauing any Spirituall promotion, after his first conuiction, shall eftsoones offende in any thing concerning the premisses, and shall in forme aforesaide bee thereof lawfully conuicted: that then the same person shall for his seconde offence suffer imprisonment during his life.

And it is ordained and enacted by the authoritie abouesaide, that if any person or persons whatsoeuer, after the said feast of the Natiuitie of Saint Iohn Baptist next comming, shall in any Enterludes, Playes, Songs, Rimes, or by other open wordes, declare or speake any thing in the derogation, deprauing, or despising of the same Booke, or of any thing therein conteined, or any part thereof, or shall by open fact, deede, or by open threatnings, compell, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, or in Chappell, or in any other place, to sing or say any Common and open Prayer, or to minister any Sacrament, otherwise or in any other maner and fourme then is mentioned in the said booke, or that by any of the sayde meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, Chappell, or any other place, to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such maner and fourme as is mentioned in the saide Booke: that then euery such person being thereof lawfully conuicted in fourme abouesayde, shall forfeite to the Queene to our Soueraigne Lady, her heires, and successours, for the first offence an hundreth markes. And if any person or persons, being once conuict of any such offence, eftsoones offend against any of the last recited offences, and shall in fourme aforesaid bee thereof lawfully conuict: that then the same person so offending and conuict, shall for the seconde offence forfeite to the Queene our Soueraigne Lady, her heires, and successours, foure hundreth markes. And if any person, after he, in fourme aforesayd shall haue bene twice conuict of any offence concerning any of the last recited offences, shall offend the thirde time, and bee thereof in fourme abouesaide lawfully conuict: that then euery person so offending and conuict, shall for his thirde offence, forfeite to our Soueraigne Lady the Queene, all his goods and cattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shall be conuict in fourme aforesaide, doe not pay the summe to bee payd by vertue of his conuiction, in such maner and fourme as the same ought to bee payed, within sixe weekes next after his conuiction: that then euery person so conuict, and so not paying the same, shal for the same first offence, in stead of the saide summe, suffer imprisonment by the space of sixe moneths, without Baile or mainepryse. And if any person or persons, that for his second offence concerning the premisses, shall bee conuict in forme

aforesaide, doe not pay the saide summe to bee payde by vertue of his conuiction and this Statute, in such maner and fourme as the same ought to bee payed, within sixe weekes next after his saide seconde conuiction: that then euery person so conuicted and not so paying the same, shall for the same second offence, in the stead of the saide summe, suffer imprisonment during twelue moneths, without baile or mainepryse. And that from and after the saide feast of the Natiuitie of Saint John Baptist next comming, all and euery person and persons, inhabiting within this Realme, or any other the Queenes Maiesties Dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to bee absent, endeuour themselues to resort to their Parish Church or Chappell accustomed, or vpon reasonable let thereof, to some vsuall place where Common prayer and such Seruice of God shall bee vsed in such time of let, vpon euery Sunday, and other dayes ordeined and vsed to bee kept as Holy dayes: and then and there to abide orderly and soberly, during the time of Common Prayer, Preachings, or other Seruice of God, there to bee vsed and ministred, vpon paine of punishment by the censures of the Church: and also vpon paine that euery person so offending, shall forfeite for euery such offence twelue pence to bee leuied by the Churchwardens of the Parish, where such offence shall bee done, to the vse of the poore of the same Parish, of the Goods, Landes, and tenements of such offendour, by way of distresse. And for due execution hereof, the Queenes most excellent Maiestie, the Lordes Temporall, and all the Commons in this present Parliament assembled, doeth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeuour themselues to the vttermost of their knowledges, that the due and true execution hereof, may be had throughout their Diocesse and charges, as they will answere before God, for such euils and plagues wherewith Almightie God may iustly punish his people for neglecting his good and wholesome Lawe. And for the authoritie in this behalfe, be it further enacted by the authoritie aforesaide, that all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiasticall iurisdiction, as well in place exempt, as not exempt, within their Diocesse, shall haue full power and authoritie by this Acte, to reforme, correct, and punish by censures of the Church, all and singular persons, which shall offend within any their iurisdictions or Diocesse, after the said feast of the Natiuitie of Saint John Baptist next comming, against this Acte and Statute: Any other Lawe, Statute, Priuiledge, Libertie, or prouision heretofore made, had, or suffered to the contrary, notwithstanding.

And it is ordeined and enacted by the authoritie aforesaide, that all and euery Justices of Oyer & Determiner, or Justices of Assise, shall haue full power and authoritie in euery of their open & generall Sessions, to enquire, heare, & determine all, & all maner of offences that shalbe committed or done contrary to any article conteined in this present Acte, within

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the limits of the Commission to them directed, and to make proces for the execution of the same, as they may do against any person being indited before them of trespasse, or lawfully conuicted thereof.

Prouided alwaies, and be it enacted by the authority aforesaid, that all and euery Archbishop and Bishop, shal or may at all time and times at his liberty and pleasure, ioyne and associate himselfe, by vertue of this acte, to the Justices of Oyer and Determiner, or to the saide Justices of Assise, at euery of the said open and generall Sessions to bee holden in any place within his Diocesse, for and to the inquirie, hearing, and determining of the offences aforesaid.

Prouided also, and be it enacted by the authoritie aforesaide, that the bookes concerning the saide seruices, shall at the costes and charges of the Parishioners of euery Parish and Cathedral Church, bee attayned and gotten before the feast of the Natiuitie of Saint John Baptist next following: and that all such Parishes and Cathedrall Churches, or other places where the saide bookes shal be attained and gotten before the saide feast of the Natiuitie of S. John Baptist, shal within three weekes next after the saide bookes so attained and gotten, vse the said seruice, and put the same in vre according to this Act.

And be it further enacted by the authoritie aforesaide, that no person or persons shall be at any time hereafter impeached, or otherwise molested, of or for any of the offences aboue mentioned, hereafter to bee committed or done contrary to this Act, vnlesse he or they so offending, be therof indited at the next generall Sessions to be holden before any such Justices of Oier and Determiner, or Justices of Assise, next after any offence committed or done, contrary to the tenor of this Act.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforesaid, that all singular Lords of the Parliament, for the third offence aboue mentioned, shalbe tried by their Peeres.

Prouided also, and be it ordeined and enacted by the authority aforesaid, that the Maior of London, and all other Maiors, Bailifs, and other head Officers, of all, and singular Cities, Borroughs and Townes corporate, within this Realme, Wales, and the Marches of the same, to the which Justices of Assise do not commonly repaire, shall haue full power & authoritie by vertue of this Acte, to inquire, heare, and determine the offences aboue said, and euery of them, yeerely within fifteene dayes after the feastes of Easter and S. Michael the Archangel, in like maner and forme as Justices of Assise, and Oyer and Determiner may doe.

Prouided alwaies, and bee it ordeined and enacted by the authoritie aforesaid, that all and singular Archbishops and Bishops, and euery of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authoritie by vertue of this Acte, as well to inquire in their visitation, synodes, or elswhere within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the things aboue mentio-

ned, done, committed or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration, or depriuation, or other Censures & processes, in like forme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shal for the offence first receiue punishment of the Ordinarie, hauing a testimonial thereof vnder the said Ordinaries seale, shal not for the same offence eftsoones bee conuicted before the Justices: and likewise, receiuing for the said first offence, punishment by the Justices, he shal not for the same offence eftsoones receiue punishment of the Ordinarie: any thing conteined in this Act to the contrary notwithstanding.

Prouided alwayes, & be it enacted, that such ornaments of the Church, and of the ministers thereof, shalbe reteined, and be in vse, as was in this Church of England by the authority of Parliament in the second yeere of the reigne of King Edward the sixth, vntill other order shall bee therein taken by authoritie of the Queenes Maiestie, with the aduise of her Commissioners, appointed and authorised vnder the great seale of England, for causes Ecclesiastical, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or rites of the Church, by the misusing of the orders appointed in this booke: the Queenes maiesty may by the like aduise of the saide Commissioners, or Metropolitane, ordaine and publish such further Ceremonies or rites, as may be most for the aduancement of Gods glorie, the edifying of his Church, and the due reuerence of Christes holy mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, that all lawes, statutes, and ordinances, wherein or whereby any other seruice, administration of Sacraments, or Common prayer is limited, established, or set foorth to be vsed within this Realme, or any other the Queenes dominions and countreys, shall from henceforth vtterly be voyde, and of none effect.

The Preface.

There was neuer any thing by the wit of man ſo well deuiſed, or ſo ſure eſtabliſhed, which in continuance of time hath not bene corrupted: as among other things, it may plainly appeare by the common prayers in the Church, commonly called diuine Seruice. The firſt originall and ground whereof, if a man woulde ſearch out by the auncient Fathers, hee ſhall find that the ſame was not ordained but of a good purpoſe, and for a great aduancement of godlineſſe. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhould bee read ouer once euery yeere, entending thereby that the Clergie, and ſpecially ſuch as were miniſters of the Congregation, ſhould (by often reading and meditation of Gods word) be ſtirred vp to godlineſſe themſelues, and be more able to exhort other by wholeſome doctrine, and to confute them that were aduerſaries to the trueth. And further, that the people (by dayly hearing of holy ſcripture read in the Church) ſhould continually profite more and more in the knowledge of God, and bee the more inflamed with the loue of his true religion. But theſe many yeres paſſed, this godly and decent order of the ancient Fathers hath bene ſo altered, broken, and neglected, by planting in vncertaine ſtories, Legends, Reſponds, Verſes, vaine Repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begun, before three or foure chapters were read out, all the reſt were vnread. And in this ſort the booke of Eſay was begun in Aduent, and the booke of Geneſis in Septuageſima: but they were only begun, and neuer read through. After like ſort were other bookes of holy Scripture vſed. And moreouer, where as Saint Paul would haue ſuch language ſpoken to the people in the Church, as they might vnderſtand, and haue profit by hearing the ſame: the ſeruice in this Church of England, theſe many yeeres, hath bene read in Latine to the people, which they vnderſtood not: ſo that they haue heard with their eares onely, and their heart, ſpirit, and mind haue not bene edified thereby. And furthermore, notwithſtanding that the ancient Fathers haue deuided the Pſalmes into ſeuen portions, whereof euery one was called a Nocturne: now of late time a few of them haue bene dayly ſayd, and oft repeated, and the reſt vtterly omitted. Moreouer, the number and hardneſſe of the rules called the Pie, and the manifold changings of the ſeruice, was the cauſe, that to turne the booke onely was ſo hard and intricate a matter, that many times there was more buſineſſe to finde out what ſhould be read, then to read it when it was found out.

These inconueniences therefore conſidered, here is ſet foorth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter

here is drawen out a Kalender for that purpoſe, which is plaine and eaſie to be vnderſtanded, wherein (ſo much as may bee) the reading of holy Scriptures is ſo ſet forth, that all things ſhal be done in order, without breaking one piece thereof from an other. For this cauſe be cut off Anthemes, Reſponds, Inuitatories, and ſuch like things, as did breake the continuall courſe of the reading of the Scripture. yet becauſe there is no remedy, but that of neceſſitie there muſt bee ſome rules, therefore certaine rules are here ſet foorth, which as they bee fewe in number, ſo they be plaine and eaſie to be vnderſtanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the mind and purpoſe of the olde fathers, and a great deale more profitable and commodious then that which of late was vſed. It is more profitable, becauſe here are left out many things, whereof ſome be vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, and is ordeined nothing to bee read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the ſame, and that in ſuch a language and order, as is moſt eaſie and plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the plainneſſe of the order, and for that the rules be fewe and eaſie. Furthermore by this order the Curates ſhall neede none other bookes for their publike ſeruice, but this booke and the Bible. By the meanes whereof, the people ſhall not bee at ſo great charges for bookes, as in times paſt they haue bene.

And where heretofore there hath bene great diuerſity in ſaying & ſinging in Churches within this Realme, ſome following Salisbury vſe, ſome Hereford vſe, and ſome the vſe of Bangor, ſome of Yorke, ſome of Lincolne: Now from henceforth all the whole Realme ſhall haue but one vſe. And if any will iudge this way more painefull, becauſe that all things muſt be read vpon the booke, whereas before, by the reaſon of ſo often repetition they could ſay many things by heart: if thoſe men will weigh their labour, with the profite and knowledge which dayly they ſhall obtaine by reading vpon the booke, they will not refuſe the payne, in conſideration of the great profite that ſhall enſue thereof.

And foraſmuch as nothing can almoſt be ſo plainly ſet forth, but doubts may riſe in the vſe and practiſing of the ſame: To appeaſe all ſuch diuerſity (if any ariſe) and for the reſolution of all doubts concerning the maner how to vnderſtand, do, and execute the things contained in this Booke: The parties that ſo doubt, or diuerſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame, ſo that the ſame order bee not contrary to any thing contained in this booke. And if the Biſhop of the Dioceſſe be in any doubt, then he may ſend for the reſolution thereof vnto the Archbiſhop.

Though it bee appointed in the afore written Preface, that all things ſhall be read and ſung in the Church in the Engliſh tongue, to the ende that the Congregation may be thereby edified: yet it is not meant, but when men ſay

Morning

Morning & Euening prayer priuately, they may ſay the ſame in any language that they themſelues doe vnderſtand.

And all Prieſts and Deacons ſhall be bound to ſay dayly the Morning and Euening prayer, either priuately or openly, except they be let by preaching, ſtudying of diuinitie, or by ſome other vrgent cauſe.

And the Curate that miniſtreth in euery pariſh Church or Chappel being at home, and not being otherwiſe reaſonably letted, ſhall ſay the ſame in the Pariſh Church or Chappell where he miniſtreth, and ſhall toll a bell thereto, a conuenient time before he begin, that ſuch as be diſpoſed, may come to heare Gods word, and to pray with him.

Of

Of Ceremonies, vvhy ſome be aboliſhed, and ſome reteined.

IF ſuch Ceremonies as be vſed in the Church, and haue had their beginning by the inſtitution of man: ſome at the firſt were of godly intent & purpoſe deuiſed, and yet at length turned to vanity & ſuperſtition: ſome entred into the Church by vndiſcreete deuotion, and ſuch a zeale as was without knowledge, and for becauſe they were winked at in the beginning, they grewe dayly to more and more abuſes, which not onely for their vnprofitableneſſe, but alſo becauſe they haue much blinded the people, and obſcured the glory of God, are worthy to be cut away, and cleane reiected. Other there be, which although they haue bin deuiſed by man, yet it is thought good to reſerue them ſtill, aſwell for a decent order in the Church (for the which they were firſt deuiſed) as becauſe they pertaine to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred. And although the keeping or omitting of a ceremony, in it ſelfe conſidered, is but a ſmall thing: yet the wilful & contemptuous tranſgreſſion and breaking of a common order and diſcipline, is no ſmall offence before God.

Let all things be done among you, ſaith S. Paul, in a ſeemely and due order. The appointment of the which order, pertaineth not to priuate men: therefore no man ought to take in hand, nor preſume to appoint or alter any publike or common order in Chriſts Church, except he be lawfully called and authoriſed thereunto.

And whereas in this our time, the mindes of men are ſo diuers, that ſome thinke it a great matter of conſcience, to depart frō a piece of the leaſt of their ceremonies, they be ſo addicted to their old cuſtomes: and againe on ỹ other ſide, ſome bee ſo newfangled, that they would innouate al things, & ſo deſpiſe the old, that nothing can like them but that is new: it was thought expedient, not ſo much to haue reſpect how to pleaſe & ſatiſfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leaſt any man ſhould be offended, whō good reaſon might ſatiſfie, here be certaine cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome reteyned and kept ſtill.

Some are put away, becauſe the great exceſſe and multitude of them hath ſo encreaſed in theſe latter dayes, that the burden of them was intolerable, whereof Saint Auguſtine in his time complained, that they were growen to ſuch a number, that the ſtate of Chriſtian people was in worſe caſe, concerning that matter, then were the Jewes. And he counſelled, that ſuch yoke and burden ſhould be taken away, as time would ſerue quietly to doe it.

But what would S. Auguſtine haue ſaid, if he had ſeene the ceremonies of late daies vſed among vs: wherunto the multitude vſed in his time was not to be compared. This our exceſſiue multitude of Ceremonies

monies was so great, and many of them so darke, that they did more confound and darken, then declare and set forth Christs benefits vnto vs.

And besides this Christs Gospel is not a ceremoniall law (as much of Moses law was) but it is a religion to serue God, not in bondage of the figure or shadow, but in the freedome of the spirite, being content onely with those ceremonies, which doe serue to a decent order, and godly discipline, and such as bee apt to stirre vp the dull minde of man to the remembrance of his dutie to God, by some notable and special signification, wherby he might be edified.

Furthermore, the most waighty cause of the abolishment of certaine ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peraduenture wil be offended, for that some of the old Ceremonies are retained still: if they consider, that without some Ceremonies, it is not possible to keepe any order, or quiet discipline in the church, they shal easily perceiue iust cause to reform their iudgements. And if they thinke much that any of the old do remaine, and would rather haue all deuised anew: Then such men granting some ceremonies conuenient to be had, surely where the old may be well vsed, there they cannot reasonably reproue the olde, onely for their age, without bewraying of their owne folly. For in such a case, they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themselues to be more studious of vnitie and concord, then of innouations and new fangleneſſe, which (as much as may be, with the true setting forth of Christs religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the Ceremonies reserued to bee offended. For as those be taken away which were most abused, and did burden mens consciences without any cause: so the other that remaine are retained for a discipline and order, which (vpon iust causes) may be altered and changed, and therefore are not to bee esteemed equal with Gods Law. And moreouer they be neither darke nor dumbe ceremonies, but are so set forth, that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, should be abused as other haue bene. And in these our doings we condemne no other nations, nor prescribe any thing, but to our owne people onely. For we thinke it conuenient, that euery countrey should vse such Ceremonies, as they shall thinke best to the setting forth of Gods honour and glorie, and to the reducing of the people to a most perfect and godly liuing, without errour or superstition: And that they shoulde put away other things, which from time to time they perceiue to be most abused, as in mens ordinances it often chaunceth diuerſly, in diuers countreyes.

¶ The

The Table and Kalender expreſsing the order of Pſalmes and Leſſons to be ſaide at mor-

ning and Euening prayer throughout the yeere, except certaine proper Feaſtes, as the rules following more plainly declare.

¶ The order how the Pſalter is appointed to be read.

THE Pſalter ſhall be read through once euery Moneth. And becauſe that ſome Moneths bee longer then ſome other bee, it is thought good to make them euen by this meanes.

To euery Moneth ſhalbe appointed (as concerning this purpoſe) iuſt xxx. dayes.

And becauſe Ianuarie and March haue one day aboue the ſaid number, & February, which is placed betweene them both, hath onely xxviij. dayes: February ſhall borow of either of the Moneths (of Ianuary and March) one day: And ſo the Pſalter which ſhalbe read in Februarie, muſt begin at the laſt day of Ianuarie, and end the firſt day of March.

And whereas May, Iuly, Auguſt, October, & December haue xxxj. daies a piece: It is ordred that the ſame Pſalmes ſhalbe read the laſt day of the ſaid Moneths, which were read the day before, ſo that the Pſalter may begin againe the firſt day of the next Moneth enſuing.

Now to know what Pſalmes ſhalbe read euery day: Looke in the Kalender the number that is appointed for the Pſalmes, and then finde the ſame number in this Table, and vpon that number you ſhall ſee what Pſalmes ſhalbe ſaide at Morning and Euening prayer.

And where the Cxix. Pſalme is diuided into 22. portions, & is ouerlong to be read at one time: it is ſo ordered, that at one time ſhal not be read aboue foure or fiue of the ſaid portions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to be noted, that in this Table, and in all other parts of the ſeruice where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviij. Pſalme (following the diuiſion of the Hebrewes) doeth varie in number from the common Latine tranſlation.

THE

Order how the reſt of holy Scripture

(beſide the Pſalter) is appointed to be read.

THE olde Teſtament is appointed for the firſt Leſſons at Morning and Euening prayer, and ſhall bee read through euery yeere once, except certaine Bookes and Chapters, which be leaſt edifying, and might beſt be ſpared, & therefore are left vnread.

The Newe Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhall bee read ouer orderly euery yeere thriſe, beſide the Epiſtles and Goſpels: except the Apocalypſe, out of the which there be only certaine Leſſons appointed vpon diuers proper feaſts.

And to know what Leſſons ſhal be read euery day, find the day of the moneth in the Kalender folowing, and there ye ſhal perceiue the Bookes and Chapters that ſhall bee read for the Leſſons both at Morning and Euening prayer.

And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appointed for the Sundayes, or for any Feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhall be omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhal ſerue all the weeke after, except there fall ſome Feaſt that hath his proper.

When the yeeres of our Lorde may bee deuided into foure euen partes, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiij. day of February, ſhall be read againe the day following, except it bee Sunday, which hath proper Leſſons of the Old Teſtament, appointed in the Table ſeruing to that purpoſe.

Alſo whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there ye muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhall be read, there ſhall you read to the end of the Chapter.

Item, ſo oft as the firſt Chapter of S. Matthew is read either for Leſſon or Goſpell, yee ſhall begin the ſame at (**The birth of Jeſus Chriſt was on this wiſe, &c.**) And the third Chapter Saint Lukes Goſpell, ſhall bee read vnto, **So that hee was ſuppoſed to bee the ſonne of Joſeph, &c.**

Proper

Proper Leſſons to be read for the

firſt Leſſons, both at Morning and Euening prayer, on the Sundayes throughout the yeere, and for ſome alſo the ſecond Leſſons.

	Mattens.	Euenſong.
Sundayes of Aduent.		
The firſt.	Eſa. i.	Eſai. ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
Sundayes after Chriſtmas.		
The firſt.	xxxvii.	xxxviii.
ii.	xli.	xliii.
Sundayes after the Epiphanie.		
The firſt.	xliiii.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
Septuageſima.	Gen. i.	Gen. ii.
Sexageſima.	iii.	vi.
Quinquageſima.	ix.	xii.

Lent.	Mattens.	Euenſong.
i. Sunday.	Gen. xix.	Gen. xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	xliii.	xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.
Eaſter day.		
i. Leſſon.	Exod. xii.	Exod. xiii.
ii. Leſſon.	Rom. vi.	Acts ii.
Sundayes after Eaſter.		
The firſt.	Num. xvi.	Num. xxii.
ii.	xxiii.	xxv.
iii.	Deut. iiii.	Deut. v.
iiii.	vi.	vii.
v.	viii.	ix.
Sunday after Aſcenſion day.	Deut. xii.	Deut. xiii.
Whitſonday.		
i. Leſſon.	Deut. xvi.	Wiſedome i.
ii. Leſſon.	Acts x. Then Peter opened his mouth, &c.	Acts xix. It fortuned that while Apollo was at Corinth. (vnto) After theſe things.

¶ Trinitie Sunday.	Mattens.	Euensong.
i. Lesson.	Gen. xviii.	Iosuah i.
ii. Lesson.	Matt. iii.	
Sundayes after Trinitie.		
First.	Iosuah x.	Iosuah xxiii
ii.	Judic. iiii.	Judic. v.
iii.	i. King. ii.	i. King. iii.
iiii.	xii.	xiii.
v.	xv.	xvii.
vi.	ii. King. xii.	ii. King. xxi.
vii.	xxii.	xxiiii.
viii.	iii. Kin. xiii.	iii. King. xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	iiii. King. v.	iiii. King. ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Jere. v.	Jere. xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezech. ii.	Ezech. xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiiii.
xix.	Dan. iii.	Daniel vi.
xx.	Joel ii.	Miche. vi.

Sundayes after Trinitie.	Mattens.	Euensong.
xxi.	Abacuc ii.	Prouerb. i.
xxii.	Prouerb. ii.	Prouerb. iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ *Lessons proper for* holydayes.

	Mattens.	Euensong.
S. Andrew.	Prouerb. xx.	Prou. xxi.
S. Thomas the Apostle.	xxiii.	xxiiii.
Natiuitie of Christ.		
i. Lesson.	Esa. ix.	Esa. vii. God spake once againe to Achas.
ii. Lesson.	Luke ii. (vnto) And vnto men good will.	Titus iii. The kindnesse and loue, &c.
S. Steuen.		
i. Lesson.	Prou. xxviii.	Eccle. iiii.
ii. Lesson.	Acts vi. & vii. Steuen full of faith and power, &c. (vnto) And when 40. yeeres, &c.	Act. vii. And when xl. yeeres were expired, there appeared vnto Moses, &c. (vnto) Steuen full of the holy Ghost, &c.

	Mattens.	Euensong.
S. Iohn.		
i. Lesson.	Eccle. v.	Eccle. vi.
ii. Lesson.	Apoc. i.	Apoc. xxii.
Innocents day.	Iere. xxxi. (vnto) Mozeouer I heard Ephzaim.	Wisd. i.
Circumcision.		
i. Lesson.	Gen. xvii.	Deu. x. (vnto) And now Israel. Colos. ii.
ii. Lesson.	Rom. ii.	
Epiphanie.		
i. Lesson.	Esa. ix.	Esay xlix.
ii. Lesson.	Luke iii. (vnto) So that he was supposed to be ỹ sonne of Ioseph.	Iohn ii. (vnto) After this he went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisdome v.	Wisdom vi.
ii. Lesson.	Acts xxii. (vnto) They heard him.	Acts xxvi.
Purification of the Virgin Mary.	Wisdome ix.	Wisdome xii.
S. Matthi.	Wisd. xix.	Eccles. i.
Annunciatiõ of our Lady.	Eccle. ii.	Eccles. iii.
Wednesday afore Easter.	Ose. xiii.	Ose xiiii.
Thursday afore Easter	Daniel ix.	Iere. xxxi.
Good Friday.	Gen. xxii.	Esa. liii.
Easter Euen.	Zacha. ix.	Exod. xiii.

	Mattens.	Euensong.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Mat. xxviii.	Acts iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luke xxiiii. (vnto) And behold two of them.	i. Cor. xv.
S. Marke.	Eccle. xiiii.	Eccle. v.
Philip and Jacob.	Eccle. xii.	Eccle. ix.
Ascension day	Deut. x.	iiii. King. ii.
Munday in Whitson weeke.		
i. Lesson.	Gen. xi. (vnto) These are the generations of Sem.	Num. xi. Gather vnto me 70. men. &c. (vnto) Moses and the Elders returned
ii. Lesson.	i. Cor. xii.	
Tuesday in Whitson weeke.	i. King. xix. Dauid came to Samuel to Rama, &c.	Deut. xxx.
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Acts xiiii.	Act. xv. (vnto) After certaine dayes.
S. Ioh. Bap.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Mat. xiii.	Mat. xiiii. (vnto) when Iesus heard.

	Mattens.	Euensong.
S. Peter.		
i. Lesson.	Eccluſ. xv.	Eccluſ. xix.
ii. Lesson.	Actes iii.	Actes iiii.
S. James.	Eccluſ. xxi.	Eccluſ. xxii.
S. Bartholomew.	xxv.	xxix.
S. Matthew.	xxxv.	xxxviii.
S. Michael.	xxxix.	xliiii.
S. Luke.	li.	Job. i.
Simon and Jude.		
i. Lesson.	Job 24. 25.	xlii.
All Saints.		
i. Lesson.	Wisdome. iii. (vnto) Blessed is rather the barren.	Wisdome v. (vnto) His ieoulie also.
ii. Lesson.	Hebr. xi xii. Saints by faith, (vnto) If ye endure chastening.	Apoca. xix. (vnto) And I sawe an Angel stand.

¶ Proper Psalmes on certaine dayes.

	Mattens.	Euensong.
Christmas day.	Psal. xlv. lxv. lxxxv.	lxxxix. Cx. Cxxxii.
Easterday.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.
Ascension day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
Whitsunday.	xlv. xlvii.	Cliii. Cxlv.

¶ The Table for the order of the

Pſalmes, to be ſaid at Morning and Euening prayer.

Dayes of the Moneth.	Pſalmes for Morning Prayer.	Pſalmes for Euening Prayer.
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii xciiii.
xix	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
xx	ciii.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxiii.cxiii.	cxiiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Inde iiii.
xxv	Inde v.	Inde iiii.
xxvi	Inde v.	Inde iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.	cxxvi.cxxvii.128.129.130.131.
xxviii	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

An Almanacke.

The yeeres of our Lord.	The golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsunday.	Aduent sunday.
1580	iiii		31. Ianua.	17. Febru.	3. April.	ix. Maii.	xii. Maii.	xxii. Maii.	27. Neue.
1581	v	A	22	8	26. March.	i	iiii	xiiii	3 Decemb.
1582	vi	G	11. Febru.	28	15. April.	xxi	xxiiii	iii	ii
1583	vii	F	27. Janu.	13	31. March.	vi	ix	19. Maii.	i
1584	viii	ED	16. Febr.	3. March.	19. April.	xxv	xxviii	7. Iunii.	29. Nouem.
1585	ix	C	7	24. Febru.	11	xvii	xx	30. Maii.	xxviii
1586	x	B	30. Janu.	16	3	ix	xii	xxii	xxvii
1587	xi	A	12. Febr.	1. March.	16	xxii	xv	4. Iunii.	3. Decemb.
1588	xii	GF	4	21. Febru.	7	xiii	xvi	26. Maii.	i
1589	xiii	E	26. Janu.	12	30. March.	v	viii	xviii	30. Nouem.
1590	xiiii	D	15. Feb.	4. March.	19. April.	xxv	xxviii	7. Iunii.	xxix
1591	xv	C	31. Janu.	17. Februa.	4	x	xiii	23. Maii.	xxviii
1592	xvi	BA	23	9	26. March.	i	iiii	xviii	2. Decemb.
1593	xvii	G	11. Febr.	28	15. April.	xxi	xxiiii	3. Iunii.	ii
1594	xviii	F	27. Janu.	13	31. March.	vi	ix	19. Maii.	i
1595	xix	E	16. Febr.	5. March.	20. April.	xxvi	xxix	8. Iunii.	30. Nouem.
1596	i	DC	8	25. Februa.	11	xvii	xx	30. Maii.	xxviii
1597	ii	B	23. Janu.	9	27. March.	ii	v	xv	xxviii
1598	iii	A	12. Febr.	1. March.	16. April.	xxii	xxv	4. Iunii.	3. Decemb.
1599	iiii	G	4	21. Februa.	8	xiiii	xvii	27. Maii.	ii
1600	v	FE	20. Janu.	6	23. March.	28. April.	i	xi	30. Nouem.
1601	vi	D	8. Febru.	25	12. April.	18. Maii.	xxi	xxxi	xxix
1602	vii	C	31. Janu.	17	4	x	xiii	xxiii	xxviii
1603	viii	B	20. Febr.	9. March.	24	xxx	2. Iunii.	12. Iunii.	xxvii
1604	ix	AG	5	22. Februa.	8	xiiii	17. Maii.	27. Maii.	2. Decemb.
1605	x	F	27. Janu.	13	31. March.	vi	ix	xix	i
1606	xi	E	16. Febr.	5. March.	20. April.	xxvi	xxix	8. Iunii.	30. Nouem.
1607	xii	D	1	18. Febru.	5	xi	xiiii	24. Maii.	xxix
1608	xiii	CB	24. Jan.	10	27. March.	ii	v	xv	xxvii
1609	xiiii	A	12. Febr.	1 March.	16. April.	xxii	xxv	4. Iunii.	3. Decemb.
1610	xv	G	4	21. Februa.	8	xiiii	xvii	27. Maii.	ii
1611	xvi	F	20. Janu.	6	24. March.	29. April.	ii	xii	i

☞ Note that the supputation of the yeere of our Lord in the Church of England, beginneth the xxv. day of March, the same day supposed to be the first day vpon which the world was created, and the day when Christ was conceiued in the wombe of the virgin Mary.

Golden number

To finde Easter for euer.

	A	B	C	D	E	F	G
i	Apr. ix.	x	xi	xii	bi	bii	biii
ii	March xxvi.	xxvii	xxviii	xxix	xxx	xxxi	Apr. i.
iii	Apr. xvi.	xvii	xviii	xix	xx	xxiii	xb
iiii	Apr. ix.	iii	iiii	v	vi	vii	viii
v	March. xxvi.	xxvii	xviii	xxix	xxiii	xxiiii	xxv
vi	Apr. xvi.	xvii	xi	xii	xiii	xiiii	xv
vii	Apr. ii.	iii	iiii	v	vi	March. 31.	Apr. i.
viii	Apr. xxiii.	xxiiii	xxv	xix	xx	xxi	xxii
ix	Apr. ix.	x	xi	xii	xiii	xiiii	viii
x	Apr. ii.	iii	March. 28	xxix	xxx	xxxi	Apr. i.
xi	Apr. xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	Apr. ix.	x	xi	v	vi	vii	viii
xiii	March. xxvi.	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiiii	Apr. xvi.	xvii	xviii	xix	xiii	xiiii	xb
xv	Apr. ii.	iii	iiii	v	vi	vii	viii
xvi	March. xxvi.	xxvii	xxviii	xxii	xxiii	xxiiii	xxv
xvii	Apr. xvi.	x	xi	xii	xiii	xiiii	xv
xviii	Apr. ii.	iii	iiii	v	March. 30.	xxxi	Apr. i.
xix	Apr. xxiii.	xxiiii	xviii	xix	xx	xx	xxii

When yee haue found the Sunday letter in the vppermost line, guide your eye downeward from the same, till ye come right ouer against the prime, & there is shewed both what moneth & what day of the moneth Easter falleth that yeere.

Ianuarie hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 34 / 4. min. 26. }

						Pſalmes.	Morning prayer.		Euening prayer.	
							1. Leſſon	2. Leſſon.	1. Leſſon.	2. Leſſon.
xix	1	a	Kalend.	Circumciſion.		i	Gen. 17.	Rom. ii.	Deut. x.	Col. ii.
viii	2	b	iiii No.			ii	Gene. i.	Matt. i.	Gene. i.	Rom. i.
	3	c	iii No.			iii.	iii	ii	iiii	ii
xvi	4	d	prid. No.			iiii	v	iii	vi	iii
	5	e	Nonas.			v	vii	iiii	viii	iiii
	6	f	viii Id.	Epiphanie.		vi	Eſai. ix.	Luke iii.	Eſa. xix.	Iohn ii.
xiiii	7	g	vii Id.			vii	Gen. ix.	Mat. v.	Gen. xii.	Rom. v.
ii	8	a	vi Id.	Lucian.		viii	xiii	vi	xiiii	vi
	9	b	v Id.			ix.	xv	vii	xvi	vii
x	10	c	iiii Id.			x	xvii	viii	xviii	viii
	11	d	iii Id.			xi	xix	ix	xx	ix
xviii	12	e	prid. Id.	Sol in Aquario.		xii	xxi	x	xxii	x
vii	13	f	Idus.	Hyllarii.		xiii	xxiii	xi	xxiiii	xi
	14	g	xix. Kl.	Februarii.		xiiii	xxv	xii	xxvi	xii
xv	15	a	xviii Kl.			xv	xxvii	xiii	xxviii	xiii
iiii	16	b	xvii Kl.			xvi	xxix	xiiii	xxx	xiiii
	17	c	xvi Kl.			xvii	xxxi	xv	xxxii	xv
xii	18	d	xv Kl.	Prisca.		xviii.	xxxiii	xvi	xxxiiii	xvi
i	19	e	xiiii Kl.			xix	xxxv	xvii	xxxvii	i. Cor. i.
	20	f	xiii Kl.	Fabian.		xx	xxxviii	xviii	xxxix	ii
ix	21	g	xii Kl.	Agnes.		xxi	xl	xix	xli	iii
	22	a	xi Kl.	Vincent.		xxii	xlii	xx	xliiii	iiii
xvii	23	b	x Kl.			xxiii	xliii	xxi	xlv	v
vi	24	c	ix Kl.			xxiiii	xlvi	xxii	xlvii	vi
	25	d	viii Kl.	Conuer. Paul.		xxv	Wiſd. v.	Acts 22.	Wiſd. vi.	Acts 26.
xiiii	26	e	vii Kl.			xxvi	Gen. 48.	Mat. 23.	Gen. 49.	i. Cor. vii.
iii	27	f	vi Kl.			xxvii	i	xxiiii.	Exod. i.	viii
	28	g	v Kl.			xxviii	Exod. ii.	xxv	iii	ix
xi	29	a	iiii Kl.			xxix	iiii	xxvi	v	x
xix	30	b	iii Kl.			xxx	vii	xxvii	viii	xi
viii	31	c	pri. Kl.			xxxi	ix	xxviii	x	xii

Februarie hath xxviij. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 15. / 4. min. 45. }

						Pſalmes.	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	1	d	Kalend.	Faſt.		ii	Exod. xi.	War 1.	Exo. xii.	1. Cor. xiii.
xvi	2	e	iiii No.	Purifi. of Ma.		iii	Deu. ix.	ii	Deu. xii.	xiiii
v	3	f	iii No.	Blaſii.		iiii	Exo. xiii.	iii	Exo. 14.	xv
	4	g	prid. No.			v	xv	iiii	xvi	xvi
xiii	5	A	Nonas.	Agathe.		vi	xvii	v	xviii	ii. Cor. i.
ii	6	b	viii Id.			vii	xix	vi	xx	ii
	7	c	vii Id.			viii	xxi	vii	xxii	iii
x	8	d	vi Id.			ix	xxiii	viii	xxiiii	iiii
	9	e	v Id.			x	xxxii	ix	xxxiii	v
xviii	10	f	iiii Id.			xi	xxxiiii	x	Leu. 18.	vi
vii	11	g	iii Id.	Sol in Piſcibus.		xii	Leu. xix.	xi	xx	vii
	12	A	prid. Id.			xiii	xvi	xii	Num. xi.	viii
xv	13	b	Idus.			xiiii	Nũ. xii.	xiii	xiii	ix
iiii	14	c	xvi kl.	Valentine.		xv	xiiii	xiiii	xvi	x
	15	d	xv kl.	March.		xvi	xvii	xv	xx	xi
xii	16	e	xiiii kl.			xvii	xxi	xvi	xxii	xii
	17	f	xiii kl.			xviii	xxiii	Lu. di. i.	xxiiii.	xiii
	18	g	xii kl.			xix	xxv	di. i.	xxvii	Gal. i.
x	19	A	xi kl.			xx	xxx	ii	xxxi	ii
	20	b	x kl.			xxi	xxxii	iii	xxxv	iii
xvii	21	c	ix kl.			xxii	xxxvi	iiii	Deut. i.	iiii
vi	22	d	viii kl.			xxiii	Deut. ii.	v	iii	v
	23	e	vii kl.	Faſt.		xxiiii	iiii	vi	v	vi
xiiii	24	f	vi kl.	S. Matthias		xxv	Mal. xix.	vii	Eccle. i.	Ephe. i.
iii	25	g	v kl.			xxvi	Deu. vi.	viii	Deu. vii	ii
	26	A	iiii kl.			xxvii	viii	ix	ix	iii
vi	27	b	iii kl.			xxviii	x	x	xi	iiii
	28	c	prid. kl.			xxix	xiii	xi	xv	v

March hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 6. min. 18. / 5. min. 42. }

						Pſalmes	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
xix	1	d	Kalend.		Dauid.	xxx	Deu. 16.	Luk. xii.	Deu. 17.	Ephe. 6.
viii	2	e	vi	No.	Cedde.	i	xviii	xiii	xix	Phil. i.
	3	f	b	No.		ii	xx	xiiii	xxi	ii
xvi	4	g	iiii	No.		iii	xxii	xv	xxiiii	iii
v	5	a	iii	No.		iiii	xxv	xvi	xxvi	iiii
	6	b	prid.	No.		v	xxvii	xvii	xxviii	Coloſ. i.
xiii	7	c	Nonas.		Perpetue.	vi	xxix	xviii	xxx	ii
ii	8	d	viii	Id.		vii	xxxi	xix	xxxii	iii
	9	e	vii	Id.		viii	xxxiii	xx	xxxiiii	iiii
x	10	f	vi	Id.		ix	Joſua i.	xxi	Joſua ii.	i. Theſ. i.
	11	g	v	Id.		x	iii	xxii	iiii	ii
xviii	12	a	iiii	Id.	Gregory.	xi	v	xxiii	vi	iii
vii	13	b	iii	Id.	Sol in Ariete.	xii	vii	xxiiii	viii	iiii
	14	c	prid.	Id.		xiii	ix	Joh. i.	x	v
xv	15	d	Idus.			xiiii	xi	xxiii	xiiii	ii. Theſ.
iiii	16	e	xvii	kl.	Aprilis.	xv	Judg. i.	iii	Judg. ii.	ii
	17	f	xvi	kl.		xvi	iii	iiii	iiii	iii
xii	18	g	xv	kl.	Edward.	xvii	v	v	vi	i. Tim. i.
i	19	a	xiiii	kl.		xviii	vii	vi	viii	ii. iii.
	20	b	xiii	kl.		xix	ix	vii	x	iiii
ix	21	c	xii	kl.	Benedict.	xx	xi	viii	xii	v
	22	d	xi	kl.		xxi	xiii	ix	xiiii	vi
xvii	23	e	x	kl.		xxii	xv	x	xvi	ii. Tim. i.
vi	24	f	ix	kl.	Fact.	xxiii	xvii	xi	xviii	ii
	25	g	viii	kl.	Annun. of Ma.	xxiiii	Eccle. ii.	xii	Eccle. iii.	iii
xiiii	26	a	vii	kl.		xxv	Jud. xix.	xiii	Judg. ix.	iiii
iii	27	b	vi	kl.		xxvi	xxi	xiiii	Ruth i.	Titus i.
	28	c	v	kl.		xxvii	Ruth ii.	xv	iii	ii. iii.
x	29	d	iiii	kl.		xxviii	iiii	xvi	i. King. i.	Phile.
	30	e	iii	kl.		xxix	i. King. ii.	xxvii	iii	Hebr. i.
xv	31	f	prid.	kl.		xxx	iiii	xviii	v	ii

Aprill hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 15. / 6. min. 45. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
viii	1	g	Kalend.			i	1. King. 6.	Job. 19.	1. King. 7.	Hebr. iii.
xvi	2	A	iiii No.			ii	viii	xx	ix	iiii
v	3	b	iii No.	Richard.		iii	x	xxi	xi	v
	4	c	prid. No.	Ambrose.		iiii	xii	Actes i.	xiii	vi
xiii	5	d	Nonas.			v	xiiii	ii	xv	vii
ii	6	e	viii Id.			vi	xvi	iii	xvii	viii
	7	f	vii Id.			vii	xvi ii	iiii	xix	ix
	8	g	vi Id.			viii	xx	v	xxi	x
x	9	A	v Id.			ix	xxii	vi	xxiii	xi
xviii	10	b	iiii Id.			x	xxiiii	vii	xxv	xii
vii	11	c	iii Id.	Sol in Tauro.		xi	xxvi	viii	xxvii	xiii
	12	d	prid. Id.			xii	xxviii	ix	xxix	Iames i.
xv	13	e	Idus.			xiii	xxx	x	xxxi	ii
iiii	14	f	xviii kl.	Mail.		xiiii	ii. king. i.	xi	2. king. 2.	iii
	15	g	xvii kl.			xv	iii	xii	iiii	iiii
xii	16	A	xvi kl.			xvi	v	xiii	vi	v
i	17	b	xv kl.			xvii	vii	xiiii	viii	i. Pet. i.
	18	c	xiiii kl.			xviii	ix	xv	x	ii
ix	19	d	xiii kl.	Alphege.		xix	xi	xvi	xii	iii
	20	e	xii kl.			xx	xiii	xvii	xiiii	iiii
xvii	21	f	xi kl.			xxi	xv	xviii	xvi	v
x	22	g	x kl.			xxii	xvii	xix	xviii	ii. Pet. i.
	23	A	ix kl.	S. George.		xxiii	xix	xx	xx	ii
xiiii	24	b	viii kl			xxiiii	xxi	xxi	xxii	iii
iii	25	c	vii kl.	Marke Euang.		xxv	Eccl. iiii.	xxii	Eccle. v.	i. Iohn i
	26	d	vi kl.			xxvi	2. kin. 23.	xxiii	2. kin. 24.	ii
ii	27	e	v kl.			xxvii	3. king. 1.	xxiiii	3. king. 2.	iii
	28	f	iiii kl.			xxviii	iii	xxv	iiii	iiii
xix	29	g	iii kl.			xxix	v	xxvi	vi	v
viii	30	A	prid. kl.			xxx	vii	xxvii	viii	2. 3. Ioh.

May hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 36. / 7. min. 24. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	b	Kalend.	Philip & Iacob.	i		Eccle. 7.	Acts. 8.	Eccle. ix.	Iude i.
xvi	2	c	vi	No.	ii		3. kin. 9.	xxviii	3. kin. x.	Rom. i.
v	3	d	v	No.	Inue. of ỹ cros	iii	xi	Matt. i.	xii	ii
	4	e	iiii	No.		iiii	xiii	ii	xiiii	iii
xiii	5	f	iii	No.		v	xv	iii	xvi	iiii
ii	6	g	prid.	No.	Iohn Euang.	vi	xvii	iiii	xviii	v
	7	A	Nonas.			vii	xix	v	xx.	vi
x	8	b	viii	Id.		viii	xxi	vi	xxii	vii
xviii	9	c	vii	Id.		ix	4. king. i.	vii	4. kin. 2.	viii
vii	10	d	vi	Id.		x	iii	viii	iiii	ix
	11	e	v	Id.		xi	v	ix	vi	x
	12	f	iiii	Id.	Sol in Gemini.	xii	vii	x	viii	xi
xv	13	g	iii	Id.		xiii	ix	xi	x	xii
iiii	14	A	prid.	Id.		xiiii	xi	xii	xii	xiii
	15	b	Idus.			xv	xiii	xiii	xiiii	xiiii
xii	16	c	xvii	kl.	Iunii.	xvi	xv	xiiii	xvi	xv
i	17	d	xvi	kl.		xvii	xvii	xv	xviii	xvi
	18	e	xv	kl.		xviii	xix	xvi	xx	i. Cor. i.
ix	19	f	xiiii	kl.	Dunstane.	xix	xxi	xviii	xxii	ii
	20	g	xiii	kl.		xx	xxiii	xviii	xxiiii	iii
xviii	21	A	xii	kl.		xxi	xxv	xix	i. Esd. 2.	iiii
vi	22	b	xi	kl.		xxii	1. Esd. 3	xx	iiii	v
	23	c	x	kl.		xxiii	v	xxi	vi	vi
xiiii	24	d	ix	kl.		xxiiii	vii	xxii	ix	vii
iii	25	e	viii	kl.		xxv	2. Esd. i.	xxiii	2. Esd. 2.	viii
	26	f	vii	kl.	Augustine.	xxvi	iiii	xxiiii	v	ix
xi	27	g	vi	kl.		xxvii	vi	xxv	viii	x
	28	A	v	kl.		xxviii	ix	xxvi	x	xi
xix	29	b	iiii	kl.		xxix	xiii	xxvii	Ester i.	xii
viii	30	c	iii	kl.		xxx	Ester 2.	xxviii	iii	xiii
xvi	31	d	prid.	kl.		xxxi	iiii	Mark. i.	v	xiiii

Iune hath xxx. dayes

The Moone xxix.

Sunne { riseth / falleth } houre { 3. min. 34. / 8. min. 26. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	e	Kalend.			i	Ester 6.	War. ii.	Ester 7.	i. Cor. xv.
	2	f	iiii.	No.		ii	viii	iii	ix	xvi
xiii	3	g	iii	No.	Nichomede.	iii	Job i.	iiii	Job. ii.	ii. Cor. i.
ii	4	a	prid.	No.		iiii	iii	v	iiii	ii
	5	b	Nonas.		Bonifac.	v	v	vi	vi	iii
c	6	c	viii	Id.		vi	vii	vii	viii	iiii
xviii	7	d	vii	Id.		vii	ix	viii	x	v
vii	8	e	vi	Id.		viii	xi	ix	xii	vi
	9	f	v	Id.		ix	xiii	x	xiiii	vii
	10	g	iiii	Id.		x	xv	xi	xvi	viii
xv	11	a	iii	Id.	Barnabe.	xi	Eccle. x.	Act. xiii.	Eccl. xii.	Act. xv.
iiii	12	b	prid.	Id.	Sol in Cancro.	xii	Job 17. 18.	War. xii.	Job xix.	ii. Cor. 9.
	13	c	Idus.		Solsti. æstiuum.	xiii	xx	xiii	xxi	x
xii	14	d	xviii	kl.	Iulii.	xiiii	xxii	xiiii	xiiii	xi
i	15	e	xvii	kl.		xv	xxiiii. 25.	xv	xxvi. 27.	xii
	16	f	xvi	kl.		xvi	xxviii	xvi	xxx	xiii
ix	17	g	xv	kl.		xvii	xxx	Luke i.	xxxi	Galat. i.
	18	a	xiiii	kl.		xviii	xxxii	ii	xxxiii	ii
xvii	19	b	xiii	kl.		xix	xxxiiii	iii	xxxv	iii
vi	20	c	xii	kl.	Edward.	xx	xxxvi	iiii	xxxvii	iiii
	21	d	xi	kl.		xxi	xxxviii	v	xxxix	v
xiiii	22	e	x	kl.		xxii	xl	vi	xli	vi
iii	23	f	ix	kl.	Fast.	xxiii	xlii	vii	Deu. i.	Ephe. i.
	24	g	viii	kl.	Iohn Baptist.	xxiiii	Mat. iii.	Mat. iii.	Mat. iiii.	Mat. 14.
xi	25	a	vii	kl.		xxv	Deu. ii.	Luke 8.	Deu. iii.	Epuel. ii.
	26	b	vi	kl.		xxvi	iiii	ix	v	iii
xix	27	c	v	kl.		xxvii	vi	x	vii	iiii
	28	d	iiii	kl.	Fast.	xxviii	viii	xi	ix	v
viii	29	e	iii	kl.	S. Peter Apost.	xxix	Eccl. xv.	Acts iii.	Eccl. 19.	Acts 4.
xvi	30	f	prid.	kl.		xxx	Deu. x.	Luke xii.	Deu. 11.	Ephe. 6.

Iuly hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 18. / 7. min. 42. }

						Pſalmes	Morning prayer.		Euening prayer.	
							1. Leſſon	2. Leſſon.	1. Leſſon.	2. Leſſon.
b	1	g	Kalend.	Viſita. of Ma.		ii	Mꝛc. xii.	Luk. xiii.	Mꝛc. xiii.	Phili. i.
	2	A	vi	Mo.		iii	xiii	xiiii	xv	ii
xiii	3	b	v	Mo.	Martin.	iii	xvi	xv	xvii	iii
ii	4	c	iiii	Mo.		iiii	xviii	xvi	xix	iiii
	5	d	iii	Mo.		v	xx.	xvii	xxi	Colo. i.
x	6	e	pri.	Mo.	Dogge dayes.	vi	xxii	xviii	xxiii	ii
xviii	7	f	Nonas.			vii	xxiiii	xix	xxv	iii
viii	8	g	viii	Id.		viii	xxvi	xx	xxvii	iiii
	9	A	vii	Id.		ix	xxviii	xxi	xxix	i. Theſ. i.
	10	b	vi	Id.		x	xxxi	xxii	Eccle. i.	ii
xv	11	c	v	Id.		xi	Eccle. ii.	xxiii	iii	iii
iiii	12	d	iiii	Io.	Sol in Leone.	xii	iiii	xxiiii	v	iiii
	13	e	iii	Id.		xiii	vi	Iohn i.	vii	v
xi	14	f	pri.	Id.		xiiii	vii	ii	ix	ii. The. i.
	15	g	Idus.		Swithune.	xv	x	iii	xi	ii
ix	16	A	xvii	kl.	Auguſti.	xvi	xii	iiii	Iere. i.	iii
	17	b	xvi	kl.		xvii	Iere. ii.	v	iiii	i. Tim. i.
	18	c	xv	kl.		xviii	iiii	vi	v	ii. iii
xvii	19	d	xiiii	kl.		xix	vi	vii	vii	iiii
vi	20	e	xiii	kl.	Margaret.	xx	viii	viii	ix	v
	21	f	xii	kl.		xxi	x	ix	xi	vi
xii	22	g	xi	kl.	Magdalene.	xxii	xii	x	xiii	ii. Tim. i.
iii	23	A	x	kl.		xxiii	xiiii	xi	xv	ii
	24	b	ix	kl.	Iaco.	xxiiii	xvi	xii	xvii	iii
xi	25	c	viii	kl.	Iames Apoſt.	xxv	Eccl. xi.	xiii	Eccl. 23.	iiii
xix	26	d	vii	kl.	Anne.	xxvi	Iere. 18.	xiiii	Iere. xix	Titus i.
viii	27	e	vi	kl.		xxvii	xx	xv	xxi	ii. iii.
	28	f	v	kl.		xxviii	xxii	xvi	xxiii	Philem.
xvi	29	g	iiii	kl.		xxix	xxiii	xvii	xxv	Heb. i.
	30	A	iii	kl.		xxx	xxvi	xviii	xxvii	ii
b	31	b	pri.	kl.		xxx	xxviii	xix	xxix	iii

Auguſt hath xxxj. dayes.

The Moone xxix.

Sunne { riſeth / falleth } houre { 4. min. 34. / 7. min. 26. }

						Pſalmes.	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
xiii	1	c	Kalend.	Lammas.		i	Iere. xxx.	John xx.	Ier. xxxi.	Heb. 4.
ii	2	d	iiii No.			ii	xxxii	xxi	xxxiii	v
	3	e	iii No.			iii	xxxiiii	Acts i.	xxxv	vi
x	4	f	prid. No.			iiii	xxxvi	ii	xxxvii	vii
xviii	5	g	Nonas			v	xxxviii	iii	xxxix	viii
vii	6	A	viii Id.	Transfagurat.		vi	xl	iiii	xli	ix
	7	b	vii Id.	Name of Ieſus		vii	xlii	v	xliii	x
	8	c	vi Id.			viii	xliii	vi	xlv. xlvi.	xi
xv	9	d	v Id.			ix	xlvii	vii	xlviii	xii
iiii	10	e	iiii Id.	Laurence.		x	xlix	viii	l	xiii
	11	f	iii Id.			xi	li	ix	lii	Iam. i.
xi	12	g	prid. Id.	Sol in virgine.		xii	Lamen. i.	x	Lamē. ii.	ii
	13	A	Idus.			xiii	iii	xi	iiii	iii
	14	b	xix. kl.	Septembris.		xiiii	v	xii	Ezek. ii.	iiii
x	15	c	xviii kl.			xv	Ezek. iii.	xiii	vi	v
	16	d	xvii kl.			xvi	vii	xiiii	xiii	i. Pet. i.
xvii	17	e	xvi kl.			xvii	xiiii	xv	xviii	ii
vi	18	f	xv kl.			xviii	xxxiii	xvi	xxxiiii	iii
	19	g	xiiii kl.			xix	Daniel i.	xvii	Dan. ii.	iiii
xiii	20	A	xiii kl.			xx	iii	xviii	iiii	v
iii	21	b	xii kl.			xxi	v	xix	vi	ii. Pet. i.
	22	c	xi kl.			xxii	vii	xx	viii	ii.
xi	23	d	x kl.	Faſt.		xxiii	ix	xxi	x	iii
xix	24	e	ix kl.	Barthol. Apoſt.		xxiiii	Eccli. 25.	xxii	Eccl. 29.	i. Joh. i.
viii	25	f	viii kl.			xxv	Dan. xi.	xxiii	Dan. xii.	ii
	26	g	vii kl.			xxvi	xiii	xxiiii	xiiii	iii
xvi	27	A	vi kl.			xxvii	Ose. i.	xxv	Ose. ii. iii	iiii
v	28	b	v kl.	Auguſtine.		xxviii	iiii	xxvi	v. vi	v
	29	c	iiii kl.	Behead. of Joh.		xxix	vii	xxvii	viii	2. 3. Joh
	30	d	iii kl.			xxx	ix	xxviii	x	Jude i.
xiii	31	e	prid. kl.			xxxi	xi	Matt. i.	xii	Rom. i.

September hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 36. / 6. min. 24. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
ii	1	f	Kalend.	Gyles.		i	Ose xiii.	Mat. ii.	Ose. xiiii.	Rom. ii.
	2	g	iiii No.			ii	Joel i.	iii	Joel ii.	iii
i	3	A	iii No.			iii	iii	iiii	Amos i.	iiii
xviii	4	b	prid. No.			iiii	Amos ii.	b	iii	b
vii	5	c	Nonas.	Dogdaies end.		v	iiii	vi	v	vi
	6	d	viii Id.			vi	vi	vii	vii	vii
	7	e	vii Id.	Natt. of Eliza.		vii	viii	viii	ix	viii
xv	8	f	vi Id.	Nati. of Mary.		viii	Abdi. i.	ix	Jonas i.	ix
iii	9	g	v Id.			ix	Jon. 2. 3.	x	iiii	x
	10	A	iiii Id.			x	Miche. i.	xi	Mich. ii.	xi
xii	11	b	iii Id.			xi	iii	xii	iiii	xii
x	12	c	prid. Id.	Sol in Libra.		xii	v	xiii	vi	xiii
ix	13	d	Idus.			xiii	vii	xiiii	Naum i.	xiiii
	14	e	xviii kl.	Holy crosse.		xiiii	Naum 2.	xv	iii	xv
	15	f	xvii kl.	Aequinoctium		xv	Abac. i.	xvi	Abac. ii.	xvi
xviii	16	g	xvi kl.	Autumnale.		xvi	iii	xvii	Soph. i.	i. Coz. i.
vi	17	A	xv kl.	Lambert.		xvii	Soph. ii.	xviii	iii	ii
	18	b	xiiii kl.			xviii	Agge. i.	xix	Agge. ii.	iii
xiiii	19	c	xiii kl.			xix	Zach. i.	xx	Zac. 2. 3.	iiii
iii	20	d	xii kl.	Fast.		xx	iiii. v.	xxi	vi	v
	21	e	xi kl.	S. Matthew.		xxi	Ecclu. 35	xxii	Ecclu. 38.	vi
xi	22	f	x kl.			xxii	Zach. 7.	xxiii	Zac. 8.	vii
xix	23	g	ix kl.			xxiii	ix	xxiiii	x	viii
viii	24	A	viii kl.			xxiiii	xi	xxv	xii	ix
	25	b	vii kl.			xxv	xiii	xxvi	xiiii	x
	26	c	vi kl.	Cyprian.		xxvi	Wala. i.	xxvii	Wala. ii.	xi
xvi	27	d	v kl.			xxvii	iii	xxviii	iiii	xii
v	28	e	iiii kl.			xxviii	Tob. i.	Mark. i.	Tob. ii.	xiii
xiii	29	f	iii kl.	Saint Michael.		xxix	Ecclu. 39	ii	Eccl. 44.	xiiii
ii	30	g	prid. kl.	Hierome.		xxx	Tob. iii.	iii	Tob. iiii.	v

October hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 6. min. 35. / 5. min. 25. }

						Psalmes	Morning prayer.		Euening prayer.	
							1. Lesson	2. Lesson.	1. Lesson.	2. Lesson.
	1	g	Kalend.	Remig.		i	Tobi. v.	Thar. iiii.	Tob. vi.	1. Cor. 16.
f	2	b	vii	No.		ii	vii	v	viii	ii. Cor. i.
	3	c	v	No.		iii	ix	vi	x	ii
xviii	4	d	iiii	No.		iiii	xi	vii	xii	iii
xix	5	e	iii	No.		v	xiii	viii	xiiii	iiii
	6	f	prid.	No.	Faith.	vi	Judit. i.	ix	Judit. ii.	v
xv	7	g	Nonas.			vii	iii	x	iiii	vi
xvi	8	a	viii	Id.		viii	v	xi	vi	vii
	9	b	vii	Id.	Dennis.	ix	vii	xii	viii	viii
xvii	10	c	vi	Id.		x	ix	xiii	x	ix
i	11	d	v	Id.		xi	xi	xiiii	xii	x
	12	e	iiii	Id.	Sol in Scor. 10.	xii	xiii	xv	xiiii	xi
ix	13	f	iii	Id.	Edward.	xiii	xv	xvi	xvi	xii
	14	g	prid.	Id.		xiiii	Wisd. i.	Luk. di. i.	Wisd. ii.	xiii
xii	15	a	Idus.			xv	iii	di. i.	iiii	Galat. i.
	16	b	xvii	kl.	Nouembris.	xvi	v	ii	vi	ii
vi	17	c	xvi	kl.	Etheldrede.	xvii	vii	iii	viii	iii
xviii	18	d	xv	kl.	Luke Euang.	xviii	Eccli. ii.	iiii	Job. i.	iiii
ix	19	e	xiiii	kl.		xix	Wisd. ix.	v	Wisd. x.	v
	20	f	xiii	kl.		xx	xi	vi	xii	vi
vi	21	g	xii	kl.		xxi	xiii	vii	xiiii	Ephe. i.
xiii	22	a	xi	kl.		xxii	xv	viii	xvi	ii
	23	b	x	kl.		xxiii	xvii	ix	xviii	iii
viii	24	c	ix	kl.		xxiiii	xix	x	Eccle. i.	iiii
	25	d	viii	kl.	Chrispine.	xxv	Eccli. ii.	xi	iii	v
xv	26	e	vii	kl.		xxvi	iiii	xii	v	vi
v	27	f	vi	kl.	Fast.	xxvii	vi	xiii	vii	Phil. i.
	28	g	v	kl.	Simon & Iude.	xxviii	Iob. 24. 25.	xiiii	Job xlii.	ii
xvi	29	a	iiii	kl.		xxix	Eccli. 8.	xv	Eccli. ix.	iii
ii	30	b	iii	kl.		xxx	x	xvi	xi	iiii
	31	c	prid.	kl.	Fast.	xxxi	xii	xvii	xiii	Colos. i.

Nouember hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 34. / 4. min. 26. }

						Psalmes	Morning prayer.		Euening prayer	
							1. Lesson.	2. Lesson.	1. Lesson	2. Lesson
f	1	d	Kalend.	All Saints.		i	Wisd. iii.	Ye. 11. 12	Wisd. v.	Reu. 19.
	2	e	iiii No.			ii	Eccle. 14.	Luke 18.	Eccl. 15.	Col. ii.
xviii	3	f	iii No.			iii	xvi	xix	xvii	iii
vii	4	g	prid. No.			iiii	xviii	xx	xix	iiii
	5	A	Nonas.			v	xx	xxi	xxi	i. Thes. i.
xv	6	b	viii Id.	Leonard.		vi	xxii	xxii	xxiii	ii
iiii	7	c	vii Id.			vii	xxiiii	xxiii	xxv	iii
	8	d	vi Id.			viii	xxviii	xxiiii	xxviii	iiii
xii	9	e	v Id.			ix	xxix	John i.	xxx	v
i	10	f	iiii Id.			x	xxxi	ii	xxxii	ii. Thes. i.
ix	11	g	iii Id.	S. Martine.		xi	xxxiii	iii	xxxiiii	ii
	12	A	prid. Id.	Sol in Sagit.		xii	xxxv	iiii	xxxvi	iii
	13	b	Idus.	Brice.		xiii	xxxvii	v	xxxviii	i. Tim. i.
xvii	14	c	xviii kl.	Decembris.		xiiii	xxxix	vi	xl	ii. iii
vi	15	d	xvii kl.	Machute.		xv	xli	vii	xlii	iiii
	16	e	xvi kl.			xvi	xliii	viii	xliiii	v
xiiii	17	f	xv kl.	Ini. regni Eliz.		xvii	xlv	ix	xlvi	vi
iii	18	g	xiiii kl.			xviii	xlvii	x	xlviii	ii. Tim. i.
	19	A	xiii kl.			xix	xlix	xi	l	ii
x	20	b	xii kl.	Edmund king		xx	li	xii	Baruc. i.	iii
xix	21	c	xi kl.			xxi	Baru. ii.	xiii	iii	iiii
viii	22	d	x kl.	Cicilie.		xxii	iiii	xiiii	v	Titus i.
	23	e	ix kl.	Clement.		xxiii	vi	xv	Esai. i.	ii. iii
	24	f	viii kl.			xxiiii	Esai. ii.	xvi	iii	Philem.
xvi	25	g	vii kl.	Katherine.		xxv	iiii	xvii	v	Heb. i.
v	26	A	vi kl.			xxvi	vi	xviii	vii	ii
	27	b	v kl.			xxvii	viii	xix	ix	iii
xiii	28	c	iiii kl.			xxviii	x	xx	xi	iiii
ii	29	d	iii kl.	Fast.		xxix	xii	xxi	xiii	v
x	30	e	prid. kl.	Andrew Apo.		xxx	Pro. xx.	Acces i.	Pro. xxi.	vi

* Note that the beginning of the xxvi. Chapter of Ecclesiasticus (vnto) But when one is, &c. must be read with the xxv. Chapter.

December hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 12. / 4. min. 48. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	f	Kalend.			i	Esa. xliii	Acts ii.	Esai. xl.	Heb. vii.
xviii	2	g	iiii No.			ii	xvi	iii	xvii	viii
vii	3	A	iii No.			iii	xviii	iiii	xix	ix
	4	b	prid. No.			iiii	xx. xxi	v	xxii	x
xv	5	c	Nonas.			v	xxiii	vi	xxiiii	xi
iiii	6	d	viii Id.	Nicolas bish.		vi	xxv	vii. viii	xxvi	xii
	7	e	vii Id.			vii	xxvii	vii. viii	xxviii	xiii
xi	8	f	vi Id.	Conc. of Wa.		viii	xxix	viii	xxx	James i.
i	9	g	v Id.			ix	xxxi	ix	xxxii	ii
	10	A	iiii Id.			x	xxxiii	x	xxxiii	iii
ix	11	b	iii Id.			xi	xxxv	xi	xxxvi	iiii
	12	c	prid. Id.	Sol in Capr.		xii	xxxvii	xii	xxxviii	v
xvii	13	d	Idus.	Lucie virgin.		xiii	xxxix	xiii	xl	i. Pet. i.
	14	e	xix kl.	Januarii.		xiiii	xli	xiiii	xlii	ii
vi	15	f	xviii kl.			xv	xliii	xv	xliiii	iii
xiii	16	g	xvii kl.	O sapientia.		xvi	xlv	xvi	xlvi	iiii
iii	17	A	xvi kl.			xvii	xlvii	xvii	xlviii	v
	18	b	xv kl.			xviii	xlix	xviii	l	ii. Pet. i.
xi	19	c	xiiii kl.			xix	li	xix	lii	ii
xix	20	d	xiii kl.	Fast.		xx	liii	xx	liiii	iii
	21	e	xii kl.	Thomas Apo.		xxi	Ps 20. 23.	xxi	Ps 20. 24.	i. John i.
viii	22	f	xi kl.			xxii	Esai. lv.	xxii	Esai. 56.	ii
	23	g	x kl.			xxiii	lvii	xxiii	lviii	iii
xvi	24	A	ix kl.	Fast.		xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii kl.	Christmas.		xxv	Esai. ix.	Luke ii.	Esai. vii.	Tit. iii
	26	c	vii kl.	S. Steven.		xxvi	Ps 20. 28.	Act. 6. 7.	Eccle. 4.	Act. vii
xiii	27	d	vi kl.	S. John.		xxvii	Eccle. v.	Reuel. i.	Eccle 6.	Reue. 22.
ii	28	e	v kl.	Innocents.		xxviii	Iere. 31.	Acts 25.	Wisd. i.	i. Joh. v.
	29	f	iiii kl.			xxix	Esai. lxi.	xxvi	Esa. lxii.	ii. John.
x	30	g	iii kl.			xxx	lxiii	xxvii	lxiiii	iii. John.
	31	A	prid. kl.	Siluest. bish.		xxxi	lxvi	xxviii	lxvi	Jude i.

Septuagesima. Sexagesima. Quinquagesima. Quadragesima.	before Easter.	ix viii vii vi	weekes.
Rogations. Whitsunday. Trinitie sunday.	after Easter.	v vii viii	weekes.

¶ These to be obserued for holy dayes, and none other.

THat is to say: all Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lord Jesus Christ. Of the Epiphanie. Of the purification of the blessed virgin. Of S. Matthias the Apostle Of the Anunciation of the blessed virgin. Of S. Marke the Euangelist. Of S. Philip and Jacob the Apostles. Of the ascension of our Lord Jesus Christ.
Of Saint Peter the Apostle.
Of Saint Bartholomew Apostle.
Of S. Michael the Archangel.
Of S. Simon and Jude the Apostles.
Of Saint Andrewe the Apostle.
Of the Natiuitie of our Lord.
Of Saint John the Euangelist.
Munday & Tuesday in Easter weeke.
Of the Natiuitie of S. John Baptist.
Of Saint James the Apostle.
Of Saint Matthew the Apostle.
Of Saint Luke the Euangelist.
Of all Saints.
Of Saint Thomas the Apostle.
Of Saint Steuen the Martyr.
Of the holy Innocents.
Munday & Tuesday in Whitsun week.

A briefe declaration when euery Terme beginneth and endeth.

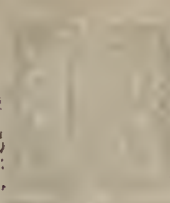
BE it knowen, that Easter Terme beginneth alwayes the xviii. day after Easter, reckoning Easter day for one: And endeth the Munday next after the Ascension day.

Trinitie Terme beginneth xii. dayes after Whitsunday, and continueth xix dayes.

Michaelmas Terme beginneth the ix. or x. day of October, and endeth the xxviii. or xxix. day of Nouember.

Hillarie Terme beginneth the xxiii. or xxiiii. day of Januarie, and endeth the xii. or xiii. day of Februarie.

In Easter Terme, on the Ascension day. In Trinitie Terme, on the Natiuitie of Saint John Baptist. In Michaelmas Terme, on the feast of all Saints. In Hillarie Terme, on the feast of the Purification of our Ladie, the Queenes Judges of Westminster doe not vse to sit in iudgement, nor vpon any Sundayes.



The order where Morning

and Euening prayer shall be vsed *and saide*

THe Morning and Euening prayer shall be vsed in the accustomed place of the Church, Chappell, or Chauncell, except it shall be otherwise determined by the Ordinary of the place: And the Chauncels shall remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall vse such ornaments in the Church, as were in vse by authoritie of Parliament in the second yere of the reigne of K. Edward the sixt, according to the Act of Parliament set in the beginning of this booke.

¶ An order for Morning prayer *dayly throughout the yeere.*

At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall reade with a loude voyce some one of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.

AT what time soeuer a sinner doeth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord. Eze. xviij.

I doe knowe mine owne wickednesse, and my sinne is alway against me. Psalm. lj.

Turne thy face away from our sinnes, O Lord, and blot out al our offences. Psalm. lj.

A sorowfull spirit is a sacrifice to God: despise not O Lord, humble and contrite hearts. Psalm. lj.

Rent your hearts, and not your garments, and turne to the Lorde your God, because hee is gentle and mercifull, he is patient, and of much mercy, and such a one that is sory for your afflictions. Ioel. ij.

Morning prayer.

Daniel ix. To thee, O Lord God, belongeth mercie and forgiuenesse, for we haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy lawes which thou hast appointed for vs.

Ieremie x. Correct vs, O Lorde, and yet in thy iudgement, not in thy furie, least wee should bee consumed and brought to nothing.

Matth. iij. Amend your liues, for the kingdome of God is at hand.

Luke xv. I will goe to my Father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

Psa. cxliij. Enter not into iudgement with thy seruants, O Lorde: for no flesh is righteous in thy sight.

i. Iohn j. If wee say, that wee haue no sinne, wee deceiue our selues, and there is no trueth in vs.

Early beloued brethren, the Scripture mooueth vs in sundry places, to acknowledge and confesse our manifolde sinnes and wickednesse, and that wee should not dissemble nor cloke them before the face of Almightie God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the ende that wee may obtaine forgiuenesse of the same by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought wee most chiefly so to doe, when wee assemble and meete together, to render thankes for the great benefites that we haue receiued at his handes, to set foorth his most worthy praise, to heare his most holy Word, and to aske those things which bee requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you, as many as bee here present, to accompany mee with a pure heart and humble voyce vnto the throne of the heauenly grace, saying after mee.

A generall

Morning prayer.

A generall confeſſion to be ſaid of the whole congregation after the Miniſter, kneeling.

ALmightie and moſt mercifull Father, wee haue erred and ſtrayed from thy wayes like loſt ſheep, we haue followed too much the deuiſes and deſires of our owne hearts, We haue offended againſt thy holy Lawes, We haue left vndone thoſe things which wee ought to haue done, & We haue done thoſe things which we ought not to haue done, and there is no health in vs: but thou, O Lorde, haue mercy vpon vs miſerable offenders, ſpare thou them, O God, which confeſſe their faults, reſtore thou them that bee penitent, according to thy promiſes declared vnto mankind in Chriſt Jeſu our Lord, and graunt O moſt mercifull father for his ſake, that we may hereafter liue a godly, righteous, & ſober life, to the glory of thy holy name, Amen.

The abſolution to be pronounced by the Miniſter alone.

ALmightie God, the Father of our Lord Jeſus Chriſt, which deſireth not the death of a ſinner, but rather that he may turn from his wickednes & liue, and hath giuen power and commaundement to his miniſters, to declare and pronounce to his people being penitent, the abſolution and remiſſion of their ſinnes: he pardoneth & abſolueth all them which truely repent and vnfainedly beleeue his holy Goſpell. Wherefore wee beſeech him to grant vs true repentance & his holy Spirit, that thoſe things may pleaſe him which we doe at this preſent, and that the reſt of our life hereafter may bee pure and holy, ſo that at the laſt we may come to his eternal ioy, through Jeſus Chriſt our Lord.

The people ſhall anſwere. Amen.

Morning prayer.

Then ſhall the Miniſter begin the Lords prayer with a lowd voyce.

Ur Father which art in heauen, halowed be thy Name. Thy kingdome come. Thy wil be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation. But deliuer vs from euil.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſt to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.
Praiſe ye the Lord.

Then ſhalbe ſaid or ſung this Pſalme following.

Venite, exultemus Domino. Pſal. 95.

Come, let vs ſing vnto the Lorde: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: and ſhewe our ſelues glad in him with Pſalmes.

For the Lorde is a great God: and a great King aboue all gods.

In his hand are al the corners of the earth: and the ſtrength of the hils is his alſo.

The ſea is his, and he made it: and his hands prepared the drie land.

O come let vs worſhip and fall downe: and kneele before the Lord our maker.

For he is (the Lord) our God: and we are the people of his paſture,

pasture, and the sheepe of his handes.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued mee, and sawe my workes.

Fourtie yeeres long was I grieued with this generation, and saide: it is a people that doe erre in their hearts, for they haue not known my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without ende, Amen.

Then shall follow certaine Psalmes in order, as they be appointed in a table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yeere, and likewise in the ende of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis*, shalbe repeated, **Glorie be to the Father, &c. As it was in the, &c.**

Then shalbe read two Lessons distinctly with a loud voice, that the people may heare. The first of the old Testament. The second, of the newe, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing and turning him so, as he may best be heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthewe, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapter he shal say, **Here endeth such a Chapter of such a booke.**

And to the end the people may the better heare, in such places where they do sing, there shall the Lessons be sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle & Gospel.

After the first Lesson shall follow, *Te Deum laudamus* in English, dayly throughout the whole yeere.

Morning prayer.

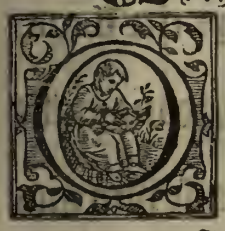
Te Deum laudamus.

E praise thee, O God: we knowledge thee to be the Lord.
All the earth doeth worship thee: the Father euerlasting.
To thee all Angels cry aloud: the heauens, and all the powers therein.
To thee Cherubin, and Seraphin: continually do cry.
Holy, holy, holy: Lord God of Sabaoth.
Heauen and earth are full of the Maiestie: of thy glory.
The glorious company of the Apostles: praise thee.
The goodly felowship of the Prophets: praise thee.
The noble armie of Martyrs: praise thee.
The holy Church throughout all the world: doth knowledge thee.
The Father: of an infinite Maiestie.
Thine honourable: true, and onely Sonne.
Also the holy Ghost: the comforter.
Thou art the King of glory: O Christ.
Thou art the euerlasting Sonne: of the Father.
When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.
When thou haddest ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.
Thou sittest at the right hand of God: in the glory of the Father.
We beleeue that thou shalt come: to be our iudge.
We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.
Make them to bee numbred with thy Saints: in glory euerlasting.
O Lord saue thy people: and blesse thine heritage.
Gouerne them: and lift them vp for euer.
Day by day: We magnifie thee.
And we worship thy Name: euer world without end.
Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord

O Lord haue mercie vpon vs: haue mercie vpon vs.
O Lord let thy mercie lighten vpon vs: as our trust is in thee.
O Lord, in thee haue I trusted: let me neuer be confounded.

¶ For this Canticle, Benedicite omnia opera, &c.



All ye workes of the Lorde, blesse ye the Lorde: praise him and magnifie him for euer. Benedicite.

O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lorde: praise him and magnifie him for euer.

O ye waters that bee aboue the firmament, blesse yee the Lord: praise him and magnifie him for euer.

O all ye powers of the Lorde, blesse yee the Lorde: praise him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lorde: praise him and magnifie him for euer.

O ye Starres of Heauen, blesse yee the Lorde: praise him and magnifie him for euer.

O ye showres and deawe, blesse ye the Lorde: praise him and magnifie him for euer.

O ye windes of God, blesse ye the Lorde: praise him and magnifie him for euer.

O yee fire and heate, blesse yee the Lorde: praise him and magnifie him for euer.

O ye winter and Sommer, blesse ye the Lord: praise him and magnifie him for euer.

O ye deawes and frostes, blesse yee the Lorde: praise him and magnifie him for euer.

O ye frost and colde, blesse yee the Lorde: praise him and magnifie him for euer.

O ye yce and snowe, blesse yee the Lorde: praise him and magnifie him for euer.

O ye nights and dayes, blesse ye the Lord: praise him and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lorde: praise him and magnifie him for euer.

O yee lightnings and cloudes, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lorde: yea, let it praiſe him and magnifie him for euer.

O ye mountaines and hils, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye welles, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye whales and all that moue in the waters, bleſſe ye the the Lorde: praiſe him and magnifie him for euer.

O all ye foules of the aire, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O all ye beaſtes and cattel, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O yee children of men, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O ye Prieſtes of the Lorde, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſpirits & ſoules of the righteous, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

And after the ſecond Leſſon, ſhall be vſed and ſaid *Benedictus* in Engliſh, as followeth.

Bleſſed

Morning prayer.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people. Benedictus.

And hath raised vp a mightie saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue bene since the world began.

That we should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promised to our forefathers: and to remember his holy couenant.

To performe the othe which he sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou child shalt be called the Prophet of the hiest: for thou shalt go before the face of ỹ Lord to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day spring from an hie hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feete into the way of peace.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Or this C. Psalme. *Iubilate Deo.*

OBe ioyful in the Lord all ye lands: serue the Lord with gladnesse, and come before his presence with a song. Iubilate Deo.

Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O goe your way into his gates with thanksgiuing, and into his Courts with prayse: be thankful vnto him, and speake good of his name.

For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Then shall be said the Creede by the Minister and the people standing.

I Beleeue in God the Father Almightie, maker of heauen and earth: and in Jesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hel. The third day he rose againe from the dead. He ascended into heauen, and sitteth on the right hand of God the Father Almighty. From thence he shal come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, The Communion of Saintes, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting, Amen.

And after that, these prayers folowing, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a lowd voyce.

The Lord be with you.

Answere.

And with thy spirite.

The Minister.

Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Then the Minister, Clerkes, and people, shall say the Lordes prayer in English, with a lowd voyce.

Our Father which art in heauen, &c.

Then

Morning prayer.

Then the Minister standing vp, shall say.

O Lord shew thy mercy vpon vs.

Answere.

And grant vs thy saluation.

Priest.

O Lord saue the Queene.

Answere.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but only thou, O God.

Priest.

O God make cleane our hearts within vs.

Answere.

And take not thine holy spirite from vs.

Then shall follow three Collects. The first, of the day, which shall be the same that is appointed at the Communion. The second, for peace. The third, for grace to liue well. And the two last Collects shal neuer alter, but daily be said at Morning praier throughout all the yeere, as followeth.

¶ The second Collect for peace.

O God, which art Author of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedom: defend vs thy humble seruaunts in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord, Amen.

The

Euening prayer.

The third Collect for grace.

Lord our heauenly Father, almightie and euerlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mightie power, and graunt that this day wee fall into no sinne, neither runne into any kind of danger: but that all our doings may bee ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord, Amen.

An Order for Euening prayer

throughout the yeere.

The Priest shall say.

Our Father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answere.

And our mouth shall shew foorth thy prayse.

Priest.

O God make speed to saue vs.

Answere.

O Lord make hast to helpe vs.

Priest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: World without end, Amen.

Prayse ye the Lord.

Then the Psalmes in order as they bee appoynted in the table for Psalmes, except there bee proper Psalmes appointed for that day.

Then a lesson of the olde Testament, as is appoynted likewise in the Kalender, except there bee proper lessons appoynted for that day. After that *Magnificat* in English, as followeth.

My

Euening prayer.

My soule doeth magnifie the Lord: and my spirit hath reioyced in God my Sauiour. Magnificat. Luk. 1

For he hath regarded: the lowlinesse of his handmaiden.

For behold from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

Hee hath filled the hungry with good things: and the rich he hath sent emptie away.

He remembring his mercy, hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seed for euer.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or els this Psalme.

O Sing vnto the Lord a new song: for hee hath done marueilous things. Cantate Domino. Psal. 98.

With his owne right hand, and with his holy arme: hath hee gotten himselfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercy & trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyful vnto the Lord, all ye lands: sing, reioyce, and giue thanks.

Prayse

Prayse the Lord vpon the Harpe: sing to the Harpe with a Psalme of thanksgiuing.

With trumpets also and shaumes: O shewe your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hils bee ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnes shal he iudge the world: and the people with equitie.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.

Then a Lesson of the new Testament. And after that, *Nunc dimittis* in English, as foloweth.

Nunc dimittis. Luke 2.29

LOrd nowe lettest thou thy seruaunt depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Or els this Psalme.

Deus misereatur. Psal. 67.

GOd bee mercifull vnto vs, and bless vs: and shew vs the light of his countenance, and bee mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let

Euening prayer.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shal feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end, Amen.

Then shal folow the Creede, with other prayers, as is before appointed at Morning prayer after *Benedictus*, and with three Collects. First of the day. The second of peace. The third for aide against all perils, as hereafter followeth: which two last Collects shalbe daily sayd at Euening prayer, without alteration.

¶ The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsailes, and all iust workes doe proceed: giue vnto thy seruaunts that peace which the world cannot giue, that both our hearts may be set to obey thy commaundements, and also that by thee wee being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merites of Jesus Christ our Sauiour, Amen.

¶ The third Collect for aide against all perils.

Lighten our darkenesse we beseech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely sonne our Sauiour Jesus Christ, Amen.

In the feasts of Christmas, the Epiphanie, Saint Matthie, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomew, Saint Matthew, Saint Simon & Iude, Saint Andrew, and Trinitie Sunday, shall be sung or said, immediately after *Benedictus*, this confession of our Christian faith.

Whosoeuer

Quicunque vult.

Whosoeuer will bee saued: before all things it is necessary that hee holde the Catholique faith.

Which faith except euery one doe keepe holy and vndefiled: without doubt hee shall perish euerlastingly.

And the Catholique faith is this: that wee worship one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons: nor deuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equal, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternal.

As also there bee not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almightie: and the holy Ghost Almightie.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as wee be compelled by the Christian veritie: to acknowledge euery person by himselfe to be God and Lord.

So

So are wee forbidden by the Catholique Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three fathers, one Sonne, not three sonnes: one holy Ghost, not three holy ghosts.

And in this Trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesaid: the vnitie in Trinitie, and the Trinitie in vnitie is to be worshipped.

Hee therefore that will bee saued: must thus thinke of the Trinitie.

Furthermore it is necessary to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lorde Jesus Christ.

For the right faith is, that wee beleeue and confesse: that our Lord Jesus Christ the Sonne of God is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his godhead: and inferiour to the Father, touching his manhood.

Who although he be God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

who suffered for our saluation, descended into hell: rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God Almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shal rise againe with their bodies: and shall giue accompt for their owne workes.

And they that haue done good, shal go into life euerlasting: and they that haue done euil, into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Thus endeth the order of Morning and Euening prayer, throughout the whole yeere.

Herfolloweth the Letanie,

to be vſed vpon Sundayes, Wedneſdayes, and Fridayes, and at other times when it ſhalbe commaunded by the Ordinary.

God the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the Sonne redeemer of the worlde: haue mercie vpon vs miſerable ſinners.

O God the Sonne redeemer of the worlde: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

Remember not Lorde our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lorde, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and bee not angry with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from ſinne, from the craftes and aſſaults of the deuil, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glory and hypocriſie, from enuie, hatred, and malice, and all vncharitableneſſe.

Good Lord deliuer vs.

From fornication, and all other deadly ſinne, and from all the deceits of the World, the fleſh, and the deuil.

The Letanie.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and Widowes, and all that bee deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecuters, and ſlanderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruites of the earth, ſo as in due time Wee may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences, and ignorances, and to endue vs with the grace of thy holy ſpirit, to amend our liues according to thy holy word.

We beſeech thee to heare vs good Lord.

Sonne of God: We beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſinnes of the world.

Graunt vs thy peace.

O Lambe of God, that takeſt away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.
And lead vs not into temptation.
But deliuer vs from euil, Amen.

The verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

Answere.

Neither reward vs after our iniquities.

Let vs pray.

God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as bee sorrowfull, mercifully assist our prayers, that wee make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtiltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may bee dispersed, that wee thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God, We haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, & to the Sonne: & to the holy Ghost.
As it was in the beginning, is now, and euer shall bee: world without end, Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercie heare our prayers.

O Sonne of Dauid, haue mercie vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercie be shewed vpon vs.

Answere.

As we doe put our trust in thee.

The Letanie.

Let vs pray.

Ee humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names sake, turne from vs all those euils that we most righteously haue deserued, and graunt that in all our troubles wee may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord, Amen.

A prayer for the Queenes Maiestie.

Lorde our heauenly Father, high and mightie, King of kings, Lord of lords, the onely ruler of Princes, which doest from thy throne behold all the dwellers vpon earth, most heartily wee beseech thee with thy fauour to behold our most gracious Soueraigne Lady Queene Elizabeth, and so replenish her with the grace of thy holy Spirit, that shee may alway encline to thy will, & walke in thy way: endue her plenteously with heauenly gifts, graunt her in health and wealth long to liue, strengthen her, that she may vanquish and ouercome all her enemies, and finally after this life shee may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

Almighty and euerlasting God, which onely worketh great marueiles, send downe vpon our Bishops and Curats, and all Congregations committed to their charge, the healthfull spirite of thy grace, and that they may truely please thee, powre vpon them the continual dewe of thy blessing: Graunt this, O Lord, for the honour of our Aduocate and Mediatour Iesus Christ. Amen.

A prayer

The Letanie.

A prayer of Chrysostome.

ALmighty God, which hast giuen vs grace at this time with one accord to make our common supplications vnto thee, and doest promise that when two or three bee gathered together in thy name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting.

2. Corinth. 13.

THe grace of our Lord Jesus Christ, & the loue of God, and the fellowship of the holy Ghost, be with vs all euermore, Amen.

For raine, if the time require.

O God heauenly Father, which by thy Sonne Jesus Christ hast promised to all them that seeke thy kingdom, & the righteousnesse thereof, all things necessary to their bodily sustenance: Send vs, we beseech thee, in this our necessitie, such moderate raine and showers, that we may receiue the fruites of the earth to our comfort, and to thy honour, through Jesus Christ our Lord, Amen.

For faire weather.

O Lorde God, which for the sinne of man didst once drowne all the world, except eight persons, and afterward of thy great mercy diddest promise neuer to destroy it so againe: Wee humbly beseech thee, that although we for our iniquities haue woorthily deserued this plague of raine and waters, yet vpon our true repentance, thou wilt send vs such weather, whereby wee may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Jesus Christ our Lord, Amen.

In

The Letanie.

In the time of dearth and famine.

God heauenly Father, Whose gift it is that the raine doeth fall, the earth is fruitfull, beastes increase, and fishes doe multiplie: behold, We beseech thee, the afflictions of thy people, and graunt that this scarcitie and dearth, which We do now most iustly suffer for our iniquitie, may through thy goodnesse bee mercifully turned into cheapenesse and plentie, for the loue of Iesus Christ our Lord, to whom With thee and the holy Ghost, bee all honour, &c.

In the time of warre.

Almightie God, king of all kings, and gouernour of all things, Whose power no creature is able to resist, to Whom it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs, wee humbly beseech thee, from the hands of our enemies, abate their pride, asswage their malice, & confound their deuises, that We being armed With thy defence, may bee preserued euermore from all perils, to glorifie thee Which art the onely giuer of all victory, through the merites of thy onely Sonne Iesus Christ our Lord.

In the time of any common plague or sickneſſe.

Almightie God, Which in thy Wrath in the time of King Dauid, diddest slay With the plague of pestilence three score and ten thousand, and yet remembring thy mercy didst saue the rest: haue pitie vpon vs miserable sinners, that now are visited With great sicknes and mortalitie, that like as thou didst then commaund thine Angel to cease from punishing: so it may now please thee to withdraw from vs this plague & grieuous sickneſſe, through Iesus Christ our Lord, Amen.

God Whose nature and propertie is euer to haue mercy, and to forgiue, receiue our humble petitions: and though We be tied and bound With the chaine of our sinnes, yet let the pitifulneſſe of thy great mercy loose vs, for the honour of Iesus Christes sake, our Mediatour and Aduocate, Amen.

The

The Collects, Epistles, and

Gospels, to be vsed at the celebration of the Lords Sup-
per and holy Communion through the yeere.

The first Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that we may cast away the workes of darknesse, and put vpon vs the armour of light, nowe in the time of this mortall life (in the which thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, we may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that yee loue one another: For hee that loueth another, fulfilleth the Law. For these commandements, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so forth (if there be any other commaundement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Rom. 13, 8

Loue hurteth not his neighbour, therefore is loue the fulfilling of the Lawe. This also we know the season, how that it is time that wee should nowe awake out of sleepe: for nowe is our saluation neerer then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying:

but

but put ye on the Lord Jesus Christ, and make not prouision for the flesh, to fulfill the lustes of it.

The Gospel.

Mat. 21. 1. AND when they drewe nigh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Jesus two of his Disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anone yee shall find an Asse bound, and her Colte with her, loose them, and bring them vnto me: and if any man say ought vnto you, say yee, The Lorde hath need of them: and straightway he will let them goe. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King commeth vnto thee, meeke, sitting vpon an Asse and a Colte, the foale of the Asse vsed to the yoke. The Disciples went and did as Jesus commanded them, and brought the Asse and the Colt, and put on them their clothes, and set him thereon. And many of the people spred their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cried, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lord, Hosanna in the highest. And when he was come to Hierusalem, all the citie was mooued, saying, Who is this? And the people sayd, This is Jesus the Prophet of Nazareth, a Citie of Galile. And Jesus went into the Temple of God, and cast out al them that sold and bought in the temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues, and sayd vnto them, It is written, My house shalbe called the house of prayer, but ye haue made it a denne of theeues.

The

The second Sunday in Aduent.

The Collect.

BLessed Lorde, which hast caused all holy scriptures to bee written for our learning: Graunt vs that we may in such wise heare them, read, marke, learne, and inwardly digest them, that by patience & comfort of thy holy Word, wee may imbrace and euer hold fast ỹ blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ.

The Epistle.

WHatsoeuer things are written afore time, they are written for our learning, that wee, through patience and comfort of the scriptures, might haue hope. The God of patience and consolation, graunt you to be like minded one towards an other, after the ensample of Christ Iesus: that ye all agreeing together, may with one mouth prayse God the Father of our Lorde Iesus Christ. Wherefore receiue yee one another as Christ receiued vs, to the prayse of God. And this I say, that Iesus Christ was a minister of the circumcision for the trueth of God to confirme the promises made vnto the Fathers, and that the Gētiles might praise God for his mercy, as it is Written, For this cause I wil praise thee among the Gentiles, and sing vnto thy name. And againe he saieth, Reioyce yee Gentiles with his people. And againe, Prayse the Lorde all yee Gentiles, and laude him all ye nations together. And againe Esai saieth, There shal be the roote of Iesse, and he that shal rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that ye may bee rich in hope, through the power of the holy Ghost. Rom. 15.4

The

The third Sunday in Aduent.

The Gospel.

Luk.21.25

There shall be signes in the Sunne, and in the Moone, & in the starres: and in the earth the people shall bee at their wits ende through despaire. The sea & the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shal mooue. And then shal they see the sonne of man come in a cloude, with power and great glory. When these things begin to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figge tree, and all other trees, when they shoot foorth their buds, ye see and know of your owne selues that Sommer is then nie at hand. So likewise ye also (when ye see these things come to passe) be sure that the kingdom of God is nie. Uerily I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe, but my words shall not passe.

The third Sunday in Aduent.

The Collect.

LOrd we beseech thee giue eare to our prayers, & by thy gracious visitation lighten the darknes of our hearts, by our Lord Jesus Christ.

The Epistle.

1.Cor.4.1

LEt a man this wise esteeme vs, euen as the ministers of Christ, and stewards of the secrets of God. Furthermore it is required of the stewards, that a man bee found faithfull. With me it is but a very small thing that I should bee iudged of you, either of mans iudgement: No, I iudge not mine owne selfe, for I know nought by my selfe,

The fourth Sunday in Aduent.

selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsails of the hearts, and then shall euery man haue prayse of God.

The Gospel.

Hen Iohn, being in prison, heard the workes of Christ, he sent two of his disciples, & sayd vnto him, Art thou he that shall come, or doe we looke for another? Iesus answered, & said vnto them, Goe & shew Iohn againe what ye haue heard and seene. The blind receiue their sight, ỹ lame walke, the lepers are clensed, & the deafe heare, the dead are raised vp, and ỹ poore receiue the glad tidings of the gospell: and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernesse to see? A reede that is shaken with the winde? Or what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out for to see? A Prophet? Verily I say vnto you, & more then a Prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shal prepare thy way before thee. Mat. 11. 2.

The fourth Sunday in Aduent.

The Collect.

ORd raise vp (we pray thee) thy power, and come among vs, and with great might succour vs, that whereas (through our sinnes and wickednes) we be sore let and hindered, thy bountiful grace & mercie (through the satisfaction of thy sonne our Lord) may speedily deliuer vs: to Whom with thee and the holy Ghost, bee honour and glory, World without end.

The

The fourth Sunday in Aduent.

The Epistle.

Phil.4.4 REioyce in the Lord alway, and againe I say, reioyce. Let your softnesse bee knowen to all men: the Lord is euen at hand. Be careful for nothing, but in all prayer and supplication, let your petitions be manifest vnto God, With giuing of thanks. And the peace of God (which passeth al vnderstanding) keep your hearts & minds through Christ Iesu.

The Gospel.

Ioh.1.19. THis is the record of John, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, What art thou? And hee confessed, and denied not, & sayd plainly, I am not Christ. And they asked him, What art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Thē said they vnto him, What art thou, that We may giue an answere vnto them that sent vs? what sayest thou of thy selfe? He sayd, I am the voice of a crier in the Wildernesse, Make straight the way of the Lord, as sayd the Prophet Esai. And they which were sent, were of the Pharisees, and they asked him & sayd vnto him, Why baptizest thou then, if thou bee not Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with Water, but there standeth one among you, whom ye know not: he it is, Which though he came after me, was before me, Whose shoe latchet I am not Woorthy to vnloose. These things were done at Bethabara beyond Jordane, where John did baptize.

Christmas day.

The Collect.

ALmightie GOD, which hast giuen vs thy onely begotten sonne, to take our nature vpon him, and this day to be borne of a pure virgin: Graunt that wee being regenerate, and made thy children by adoption

adoption and grace, may dayly be renued by thy holy Spirit, through the same our Lorde Jesus Christ, who liueth and reigneth with thee, &c.

The Epistle.

GOD in times past, diuersly and many wayes spake vnto the fathers by Prophetes: but in these last dayes he hath spoken to vs by his owne Sonne, whom hee hath made heire of al things, by whom also hee made the world. Which sonne being the brightnesse of his glorie, and the very image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent name then they. For vnto which of the Angels saide hee at any time, Thou art my sonne, this day haue I begotten thee: And againe, I wil be his Father, and hee shall bee my sonne. And againe, When he bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worship him. And vnto the Angels he saith, Hee maketh his Angels spirits, and his ministers a flame of fire. But vnto the Sonne he saith, Thy seat (O God) shall be for euer and euer, the scepter of thy kingdome is a right scepter: thou hast loued righteousnesse, and hated iniquitie. Wherefore God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast laid the foundation of the earth, and the heauens are the workes of thy handes. They shall perish, but thou endurest. They all shall waxe olde as doeth a garment, and as a vesture shalt thou change them, and they shall bee changed: but thou art euen the same, and thy yeeres shall not faile. Hebr. 1.1.

Christmasse day.

The Gospel.

Iohn 1.1. N the beginning was the Word, and the Word was with God, and God was the Worde. The same was in the beginning with God. All things were made by it, & without it was made nothing that was made. In it was life, & the life was the light of men, and the light shineth in the darknes, and the darknesse comprehended it not. There was sent from God a man, whose name was John: the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. He was not that light, but was sent to beare witnes of the light. That light was the true light, which lighteth euery man that cõmeth into the World. He was in the World, and the World was made by him, and the World knew him not. He came among his owne, and his own receiued him not. But as many as receiued him, to them gaue he power to be made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and wee saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth.

Saint Steuens day.

The Collect.

GRaunt vs, O Lord, to learne to loue our enemies, by the example of thy martyr S. Steuen, who prayed for his persecuters, to thee which liuest, &c.

Then shall follow the Collect of the Natiuitie, which shalbe said continually vnto New yeeres day.

The Epistle.

Actes.7. 55. ND Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of God, & Jesus standing on the right hand of God, & said, Beholde, I see the heauens open, and the Sonne of man standing on the right

right hand of God. Then they gaue a shoute with a lowde voyce, and stopped their eares, and ran vpon him all at once, and cast him out of the Citie, and stoned him. And the witnesses layed downe their clothes at a yong mans feete, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Iesu, receiue my spirit. And he kneeled downe, and cried with a lowd voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospel.

BEhold, I send vnto you Prophets, and wise men and Scribes, and some of them ye shal kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute them from Citie to City, that vpon you may come all the righteous blood, which hath bene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the Temple and the Altar. Verely I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the henne gathereth her chickens vnder her wings, and ye would not: Behold, your house is left vnto you desolate. For I say vnto you, ye shal not see me henceforth, til that ye say, Blessed is he that commeth in the Name of the Lord. Matt. 23. 34.

S. Iohn Euangelists day.

The Collect.

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord, Amen.

S. Iohn Euangelists day.

The Epistle.

1. Iohn 1. 1. THat which was from the beginning, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the Word of life (And the life appeared, and we haue seene, and beare witnes, & shew vnto you that eternall life, which was with the Father, and appeared vnto vs) That which we haue seene and heard, declare we vnto you, that yee also may haue fellowship with vs, and that our fellowship may be with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, & that your ioy may be full. And this is the tidings which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenes at all. If we say we haue fellowship with him, and walke in darkenes, we lie, and do not the trueth. But and if we walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If we say wee haue no sinne, we deceiue our selues, and the trueth is not in vs. If we knowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes. If we say we haue not sinned, wee make him a liar, and his Word is not in vs.

The Gospel.

Iohn 21. 19. IEsus said vnto Peter, Follow thou me. Peter turned about, and sawe the disciple whom Iesus loued, following (which also leaned on his breast at supper, and saide, Lord, which is hee that betrayeth thee?) When Peter therefore sawe him, he saide to Iesus, Lord, what shall hee here doe? Iesus saide vnto him, If I will haue him to tarie till I come, what is that to thee? Followe thou mee. Then went this saying abroade among the brethren, that that disciple should not die: Iesus saide not to him, Hee shall not

not die: but if I wil that he tary till I come, what is that to thee? The same disciple is he which testifieth of these things, and wrote these things, and wee know that his testimonie is true. There are also many other things, which Jesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written.

Innocents day.

The Collect.

ALmighty God, whose praise this day the yong Innocents thy witnesses haue confessed and shewed forth not in speaking, but in dying: mortifie and kil al vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues we do confesse, through Jesus Christ our Lord.

The Epistle.

I Looked, and lo, a lambe stood on the mount Sion, & with him an hundred and xliiii. thousand, hauing his name and his fathers name written in their foreheads. And I heard a voyce from heauen, as the sound of many waters, & as the voice of a great thunder. And I heard the voyce of harpers, harping with their harpes. And they sung as it were a newe song before the seate, and before the foure beastes & the elders, and no man could learne the song, but the hundred and xliiii. thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe, whither soeuer hee goeth. These were redeemed from men being the first fruites vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the throne of God. Apoc. 14. 1.

The Gospel.

THe Angel of the Lorde appeared to Joseph in a sleepe, saying, Arise, and take the childe and his mother, and flee into Egypt, and bee thou there till I bring thee worde. For it will come to passe that Herode will seeke the childe, to de- Matth. 2. 13.

stroy him. So when he awoke, hee tooke the childe and his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lorde by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herode, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slewe all the children that were in Bethlehem, & in all the coasts (as many as were two yeere old or vnder) according to the time which hee had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremie, where as he said, In Rama was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, & would not be comforted, because they were not.

The sunday after *Christmasse day.*

The Collect.

Almightie, God, &c. (As vpon Christmasse day.)

The Epistle.

Galat.4.1.

ND I say, that the heire (as long as he is a childe) differeth not from a seruant, though he be Lorde of all, but is vnder tutours and gouernours, vntil the time that the Father hath appointed. Euen so we also, whē we were children, were in bondage vnder the ordinances of the world: But when the time was full come, God sent his Sonne made of a woman, and made bond vnto the Lawe, to redeeme them which were bond vnto the Lawe, that wee through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirit of his Sonne into your hearts, which crieth Abba, Father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The

The ſunday after Chriſtmaſſe.

The Goſpel.

This is the booke of the generation of Jeſus Chriſt the ſonne of Dauid, the ſonne of Abraham: Abraham begate Iſahac: Iſahac begate Jacob: Jacob begat Judas and his brethren: Judas begate Phares and Zaram, of Thamar: Phares begat Eſrom: Eſrom begate Aram: Aram begate Aminadab: Aminadab begate Naaſſon: Naaſſon begate Salmon: Salmon begate Boos of Rahab: Boos begate Obed of Ruth: Obed begate Jeſſe: Jeſſe begate Dauid the King: Dauid the King begate Solomon of her that was the wife of Urie: Solomon begate Roboam: Roboam begate Abia: Abia begate Aſa: Aſa begate Joſaphat: Joſaphat begate Joram: Joram begate Oſias: Oſias begate Joatham: Joatham begate Achas: Achas begate Ezekias: Ezekias begate Manaſſes: Manaſſes begate Amon: Amon begate Joſias: Joſias begate Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begate Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begat Azor: Azor begate Sadoc: Sadoc begate Achin: Achin begate Eliud: Eliud begate Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joſeph the huſband of Mary, of whom was borne Jeſus, euen hee that is called Chriſt. And ſo all the generations from Abraham to Dauid, are xiiii. generations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Chriſt, are xiiii. generations. Matth. 1. 1.

The birth of Jeſus Chriſt was on this wiſe: when his mother Mary was married to Joſeph (before they came to dwell together) ſhee was found with childe by the holy Ghoſt. Then Joſeph her huſband, becauſe hee was a righteous man, and would not put her to ſhame, was minded

priuily to depart from her. But while hee thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. Shee shall bring foorth a sonne, and thou shalt call his Name Jesus, for hee shall saue his people from their sinnes.

All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Beholde, a mayd shalbe with childe, and shall bring forth a sonne, and they shal cal his Name Emmanuel: Which if a man interpret, is as much to say, as God with vs. And Joseph, assoone as hee awoke out of sleepe, did as the Angel of the Lorde had bidden him: and hee tooke his wife vnto him, and knewe her not, till shee had brought foorth her first begotten Sonne, and called his Name Jesus.

The circumcision of Christ.

The Collect.

Almightie God, which madest thy blessed sonne to be circumcised, and obedient to the Lawe for man: graunt vs the true circumcision of the spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, may in all things obey thy blessed will, through the same thy sonne Jesus Christ our Lord.

The Epistle.

Rom.4.8.

Blessed is the man to whom ỹ Lord wil not impute sin. Came this blessednes then vpon the circumcision, or vpon the vncircumcision also? For we say that faith was reckoned to Abraham for righteousnesse. How was it then reckoned? when he was in circumcision, or when he was in the vncircumcision? not in time of circumcision, but whē he was yet vncircumcised.

And

And he receiued the signe of circumcision, as a seale of ỹ righteousnes of faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be not circumcised, that righteousnesse might bee imputed to them also, and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but vnto thē also that walke in the steps of the faith that was in our father Abraham before the time of circumcision. For ỹ promise (that he should bee heire of the world) happened not to Abraham, or to his seed through the lawe, but through the righteousnes of faith. For if they which are of the lawe, be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they said one to another, Let vs goe euen nowe vnto Bethlehem, and see this thing that wee heare say is happened, which the Lord hath shewed vnto vs. And they came with hast, and found Mary & Joseph, & the babe laied in a manger. And when they had seene it, they published abroad the saying that was told them of that child. And all they that heard it, wondered at those things which were told them of the shepheards. But Mary kept all those sayings, & pondered them in her heart. And the shepheards returned praising & lauding God for all the things that they had heard & seene, euen as it was told vnto them. And when the eight day was come, that the child should be circumcised, his name was called Jesus, which was named of the Angel before he was conceiued in the wombe. Luke 2.15

If there be a Sunday between the Epiphanie and the Circumcision, then shall bee vsed the same Collect, Epistle and Gospell at the Communion, which was vsed vpon the day of Circumcision.

The

The Epiphanie.

The Collect.

God which by the leading of a ſtarre didſt manifeſt thy only begotten ſonne to the Gentiles: mercifully graunt, that we which know thee nowe by faith, may after this life haue the fruition of thy glorious godhead, through Chriſt our Lord, Amen.

The Epiſtle.

Eph. 3. 1.

Or this cauſe I Paul am a priſoner of Jeſus Chriſt for you heathen, if yee haue heard of the miniſtration of the grace of God which is giuen me to youward. For by reuelation ſhewed he the myſterie vnto me, as I wrote afore in fewe wordes, whereby when yee read, ye may vnderſtād my knowledge in the myſtery of Chriſt, which myſterie in times paſt was not opened vnto the ſonnes of men, as it is now declared vnto his holy Apoſtles and Prophets by the ſpirit, that the Gentiles ſhould be inheriters alſo, and of the ſame body, and partakers of his promiſe of Chriſt, by the meanes of the Goſpel: whereof I am made a miniſter, according to the gift of the grace of GOD, which is giuen vnto me after the working of his power. Vnto me the leſt of all Saints is this grace giuen, that I ſhould preach among the Gentiles the vnſearchable riches of Chriſt, and to make all men ſee what the fellowſhip of the myſterie is, which from the beginning of the world hath bene hid in God, which made all things through Jeſus Chriſt, to the intent that nowe vnto the rulers and powers in heauenly things, might be knowen by the congregation, the manifold wiſedom of God, according to the eternall purpoſe which he wrought in Chriſt Jeſu our Lord, by whom wee haue boldneſſe and entrance with the confidence which is by the faith of him.

The

The Epiphanie.

The Gospel.

Hen Jesus was borne in Bethlehem, a citie of Jurie, in the time of Herode the king: behold, there came wise men from the East to Hierusalem, saying, Where is hee that is borne King of the Jewes? for we haue seene his starre in the East, and are come to worship him. When Herode the king had heard these things, he was troubled, and all the Citie of Hierusalem with him. And When hee had gathered all the chiefe Priests and Scribes of the people together, he demaunded of them where Christ should be borne. And they said vnto him, At Bethlehem in Jurie: for thus it is written by the Prophet, And thou Bethlehem in the land of Jurie, art not the least among the princes of Juda: For out of thee shall come vnto mee the captaine that shall gouerne my people Israel. Then Herode, When hee had priuily called the wise men, hee enquired of them diligently What time the starre appeared. And hee bade them goe to Bethlehem, and sayd, Goe your way thither, and search diligently for the child: and When ye haue found him, bring mee worde againe, that I may come & worship him also. When they had heard the King, they departed, and loe, the starre Which they sawe in the East, went before them, till it came and stoode ouer the place Wherein the child was. When they sawe the starre, they were exceeding glad, and Went into the house, and found the childe with Mary his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him gifts, gold, frankincense, and myrrhe. And after they Were warned of God in a sleepe, that they should not goe againe to Herode, they returned into their owne Countrey another way. Mat. 2. 1.

The

The first Sunday after

the Epiphanie.

The Collect.

LOrde, wee beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and know what things they ought to doe, & also haue grace and power faithfully to fulfil the same, through Iesus Christ our Lord, Amen.

The Epistle.

Rom.12.1 I Beseech you therefore brethren, by the mercifulnes of God, that ye make your bodies a quicke sacrifice, holy, & acceptable vnto God, which is your reasonable seruing of GOD. And fashion not your selues like vnto this World: but be ye changed in your shape, by the renuing of your minde, that yee may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath delt to euery man the measure of faith. For as we haue many members in one body, and all members haue not one office: So we, being many, are one body in Christ, and euery man among our selues, one anothers members.

The Gospel.

Luke 2.43 THE father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the childe Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue bene in the company, came a dayes iourney, and sought him among their kinsfolke and acquaintance

quaintance: and when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they found him in the temple, sitting in the midst of the doctors, hearing them, and posing them. And all that heard him, were astonied at his understanding and answeres. And when they sawe him, they marueiled. And his mother said vnto him, Sonne, why hast thou thus delt with vs? behold, thy father and I haue sought thee sorowing. And he said vnto them, How happened it that ye sought me? Wist ye not that I must go about my fathers businesse? And they vnderstood not that saying which hee spake vnto them. And he went downe with them, & came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisedom and age, and in fauour with God and men.

The second Sunday after

the Epiphanie.

The Collect.

ALmightie and euerlasting GOD, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.

SEeing that wee haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue the gift of prophesie, let him haue it, that it bee agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shewe mercy, let him doe it with cheerefulnesse. Rom. 12. 6

Let

The ij. Sunday after Epiphanie.

Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kind one to another with brotherly loue. In giuing honour, goe one before another. Be not slouthful in the busines which yee haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the Saints. Be ready to harbour. Blesse them which persecute you. Blesse, I say, & curse not. Be mery with them that are mery, weep with them ỹ weep. Be of like affection one towards another. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

John 2.1. AND the third day was there a mariage in Cana, a city of Galilee, and the mother of Jesus was there. And Jesus was called (& his disciples) vnto the mariage. And when the wine failed, the mother of Jesus sayd vnto him, They haue no wine. Jesus said vnto her, Womã, what haue I to doe with thee? mine houre is not yet come. His mother sayde vnto the ministers, whatsoeuer he saieth vnto you, doe it. And there were standing there sixe water pots of stone, after the maner of purifying of the Jewes, containing two or three firkins a piece. Jesus sayd vnto thẽ, Fill the water pots with water. And they filled them vp to the brim. And he said vnto them, Draw out now, and beare vnto the gouerner of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was (but ỹ ministers which drew the water, knew) he called the bridegrome, & sayd vnto him, Euery man at the beginning doeth set forth good wine, and when men be drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his disciples beleeued on him.

The

The third Sunday after

the Epiphanie.

The Collect.

ALmightie and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend vs, through Christ our Lord.

The Epistle.

BE not wise in your owne opinions. Recompense to no man euil for euil. Prouide afore hand things honest, not onely before God, but also in the sight of al men. If it bee possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I wil reward, saieth ỹ Lord. Therefore if thine enemy hunger, feed him, if he thirst, giue him drinke: For in so doing, thou shalt heape coales of fire on his head. Be not ouercome of euil, but ouercome euil with goodnesse. Rom. 12. 16.

The Gospel.

WHen he was come down from the mountaine, much people followed him. And behold, there came a leper & worshipped him, saying, Master, if thou wilt, thou canst make mee cleane. And Iesus put foorth his hand, & touched him, saying, I wil, be thou cleane. And immediatly his leprosie was cleansed. And Iesus said vnto him, Tel no man, but go & shew thy self to the priest, and offer the gift (that Moses commanded to be offred) for a witnes vnto them. And whē Iesus was entred into Capernaum, there came vnto him a Centurion, & besought him, saying, Master, my seruant lieth at home sicke of the palsie, and is grieuously pained. And Iesus said, When I come vnto him, I wil heale him. The Centurion answered, and said, Sir, I am not worthy that thou shouldest come vnder my roofe: but Mat. 8. 1.

speake

The fourth Sunday

speake the word onely, and my seruant shall be healed. For I also my selfe am a man subiect to ỹ authoritie of another, and haue souldiers vnder me: & I say to this man, Go, & he goeth: & to another man, Come, & he commeth, & to my seruant, Doe this, & he doth it. When Iesus heard these words, he marueiled, & said to them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East & West, & shal rest with Abraham, Isahac and Iacob in the kingdom of heauen: But the children of the kingdom shal be cast out into vtter darknesse, there shalbe weeping and gnashing of teeth. And Iesus sayd vnto the Centurion, Goe thy way, & as thou beleeuest, so be it vnto thee. And his seruant was healed the selfe same houre.

The fourth Sunday after

the Epiphanie.

The Collect.

GOD which knowest vs to bee set in the mids of so many and great dangers, that for mans frailnesse we cannot alwayes stand vpright, graunt to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may wel passe and ouercome, through Christ our Lord.

The Gospel.

Rom. 13. 1

LEt euery soule submit himselfe vnto the authority of the higher powers: for there is no power but of God. The powers that be, are ordeined of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receiue to thẽselues damnation. For rulers are not fearefull to them that do good, but to thẽ that do euil. Wilt thou be without feare of the power: do well then, & so shalt thou be praised of the same: for he is the minister of God for thy wealth. But if thou doe that which is euill, then feare: For hee beareth not the sword for nought: for hee is the minister of God to take vengeance on them that doe euill. Wherefore ye must needes

obey,

obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: For they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth.

The Gospel.

AND when hee entred into a ship, his Disciples followed him. And beholde, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleepe. And his Disciples came to him, and awoke him, saying, Master, saue vs, wee perish. And hee said vnto them, Why are yee fearefull, O yee of little faith? Then he arose, and rebuked the winds and the sea, and there followed a great calme. But the men maruelled, saying, What maner of man is this, that both windes & sea obey him? And when he was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might go by that way. And beholde, they cried out, saying, O Iesu thou sonne of God, What haue we to do with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a herd of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to go into the herd of swine. And he said vnto them, Go your wayes. Then went they out, and departed into the herd of swine. And beholde, the whole herd of swine was caried headlong into the sea, and perished in the waters. Then they that kept them, fled, & went their wayes into the citie, and told euery thing, and what had happened vnto the possessed of the deuils. And beholde, the whole citie came out to meete Iesus: and when they sawe him, they besought him that he would depart out of their coastes. Mat. 8. 23.

The fifth Sunday after

the Epiphanie.

The Collect.

LOrd, wee beseech thee to keepe thy Church and household continually in thy true Religion, that they which do leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mighty power, through Iesus Christ our Lord.

The Epistle.

Col. 3.12. PVt vpon you, as the elect of God, tender mercie, kindenesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarrell against another: as Christ forgaue you, euen so doe ye. Aboue all these things put on loue, which is the bonde of perfectnesse. And the peace of God rule in your hearts, to the which peace yee are called in one body: and see that yee bee thankefull. Let the worde of Christ dwel in you plenteously, with all wisdome. Teach and exhort your owne selues in Psalmes and Hymnes, and spirituall songs, singing with grace in your hearts to the Lorde. And whatsoeuer ye do in word or deed, do all in the Name of the Lord Iesu, giuing thanks to God the Father by him.

The Gospel.

Matth. 13. 24. THe kingdome of heauen is like vnto a man which sowed good seede in his fielde: but while men slept, his enemie came, and sowed tares among the wheate, and went his way. But when the blade was sprung vp, and had brought foorth fruite, then appeared the tares also. So the seruants of the householder came, and saide vnto him, Sir, diddest not thou sowe good seede in thy fielde? from whence then hath it tares? Hee sayde vnto them, The enuious man hath done this. The seruaunts sayde vnto him, wilt thou then that wee goe and weede them vp? But he

he said, Nay, least whiles ye gather vp the tares, ye plucke vp also the wheate with them: let both grow together vntil the harueſt, and in the time of harueſt I will say to the Reapers, Gather ye first the tares, and binde them together in sheaues to be burnt, but gather the wheate into my barne.

The sixth Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fifth Sunday.

The Sunday called

Septuagesima.

The Collect.

O Lorde, wee beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may bee mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth and reigneth world without end, Amen.

The Epistle.

Perceiue ye not, how that they which run in a course, runne all, but one receiueth the reward? So run, that ye may obtaine. Euery man that proueth masteries, absteineth frō al things: and they do it to obtaine a crowne that shall perish, but we to obtaine an euerlasting crowne. I therefore so run, not as at an vncertaine thing: so fight I, not as one that beateth the aire: but I tame my body, and bring it into subiection, least by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castaway. 1. Cor. 9. 24.

The Gospel.

The kingdome of heauen is like vnto a man that is an Housholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, he sent them into his vineyard. And hee went Matth. 20. 1.

out about the third houre, and ſawe other ſtanding idle in the market place, and ſaid vnto them, Goe ye alſo into the vineyard, and whatſoeuer is right, I will giue you. And they went their way. Againe, hee went out about the ſixth and ninth houre, and did likewiſe. And about the eleuenth houre hee went out, and found other ſtanding idle, and ſayde vnto them, Why ſtand yee here all the day idle? they ſayde vnto him, Becauſe no man hath hired vs. Hee ſayeth vnto them, Goe ye alſo into the vineyard, and whatſoeuer is right, that ſhall ye receiue. So when euen was come, the Lorde of the vineyard ſaide vnto his Stewarde, Call the labourers, and giue them their hire, beginning at the laſt, vntill the firſt. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued more, and they likewiſe receiued euery man a peny. And when they had receiued it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt haue wrought but one houre, and thou haſt made them equall with vs, which haue borne the burden and heate of the day. But hee anſwered vnto one of them, and ſaid, Friend, I doe thee no wrong: Diddeſt thou not agree with mee for a penie? Take that thine is, and goe thy way: I will giue vnto this laſt, euen as vnto thee. Is it not lawfull for mee to doe as mee luſteth with mine owne goods? Is thine eye euill, becauſe I am good? So the laſt ſhal be firſt, and the firſt ſhall be laſt. For many are called, but fewe be choſen.

The Sunday called

Sexageſima.

The Collect.

ORd God, which ſeeſt that we put not our truſt in any thing that we doe: mercifully graunt, that by thy power we may be defended againſt all aduerſitie, through Jeſus Chriſt our Lord.

The

Sunday called Sexagesima.

The Epistle.

WE suffer fooles gladly, seeing your selues are wise. For ye suffer, if a mā bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though we had bene weake in this behalfe. Howbeit, wherein soeuer any man dare be bolde (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the Ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plēteously, in death oft. Of the Iewes fiue times receiued I fortie stripes saue one. Thrise was I beaten with rods, I was once stoned, I suffered thrise shipwracke, night and day haue I bene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the Heathen, in perils in the Citie, in perils in Wildernes, in perils in the sea, in perils among false brethren, in labour and trauell, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse: beside the things which outwardly happen vnto me, I am cumbred daily, & doe care for all Congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I must needs boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not. 2.Cor.11. 19.

The Gospel.

WHen much people were gathered together, and were come to him out of all cities, hee spake by a similitude, The sower went out to sowe his seede, and as hee sowed, some fell by the way side, and it was troden downe, and the foules of the aire deuoured it vp. And some fell on stones, and as soone as it was sprung vp, it withered away, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with it, and choaked it. And some Luke 8. 4.

fell on good ground, and ſprang vp, and bare fruite an hundreth fold. And as he ſaid theſe things, he cried, Hee that hath eares to heare, let him heare. And his diſciples aſked him, ſaying, What maner of ſimilitude is this? And he ſaid, Vnto you it is giuen to know the ſecrets of the kingdome of God, but to other by parables, that When they ſee, they ſhould not ſee, and When they heare, they ſhould not vnderſtand. The parable is this. The ſeed is the Word of God. Thoſe that are beſide the way, are they that heare, then commeth the deuill, and taketh away the Worde out of their hearts, leaſt they ſhould beleeue & be ſaued. They on the ſtones, are they, Which When they heare, receiue the Word With ioy, and theſe haue no rootes, Which for a While beleeue, and in time of temptation goe away. And that Which fell among thornes, are they, Which When they haue heard, goe forth, and are choked With cares and riches, and voluptuous liuing, and bring foorth no fruite. That Which fell in the good ground, are they, Which With a pure and good heart heare the Word, and keepe it, and bring foorth fruit through patience.

The Sunday called

Quinquageſima.

The Collect.

O Lorde, Which doeſt teach vs that all our doings without charitie are nothing worth: ſend thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, Without the Which Whoſoeuer liueth, is counted dead before thee: Graunt this for thine onely Sonne Ieſus Chriſtes ſake.

The Epiſtle.

1.Cor.13. 1. Though I ſpeake With tongues of men, and of Angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymball. And though I could prophecie, and vnderſtand al ſecrets, and all knowledge: yea, if I haue all faith, ſo ỹ I could mooue mountaines out of their

their places, & yet haue no loue, I am nothing. And though I bestowe all my goods to feede the poore, & though I gaue my body euen that I burned, & yet haue no loue, it profiteth me nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the trueth, suffreth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: But when that which is perfect is come, then that which is vnperfect shal be done away. When I was a child, I spake as a child, I vnderstood as a child, I imagined as a childe: But assoone as I was a man, I put away childishnesse. Nowe we see in a glasse, euen in a darke speaking: but then shall we see face to face. Now I know vnperfectly: But then shall I know, euen as I am knowen. Nowe abideth faith, hope, and loue, euen these three: but the chiefe of these is loue.

The Gospel.

IEsus tooke vnto him the twelue, and saide vnto them, Beholde, we goe vp to Hierusalem, and all shall be fulfilled that are written by the Prophetes of the sonne of man. Luke 18, 31. For hee shall be deliuered vnto the Gentiles, and shall bee mocked, and despightfully intreated, and spitted on. And when they haue scourged him, they will put him to death, and the thirde day hee shall rise againe. And they vnderstoode none of these things. And this saying was hidde from them, so that they perceiued not the things which were spoken. And it came to passe, that as hee was come nigh to Jericho, a certaine blinde man sate by the high way side, begging. And when hee heard the

people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cried, saying, Iesu thou sonne of Dauid, haue mercie on mee. And they which went before, rebuked him, that hee should holde his peace. But he cried so much the more, Thou sonne of Dauid, haue mercie on me. And Iesus stood still, and commaunded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he said, Lord, that I might receiue my sight. And Iesus saide vnto him, Receiue thy sight, thy faith hath saued thee. And immediately hee receiued his sight, and followed him, praising God. And all the people, when they saw it, gaue praise vnto God.

The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, & doest forgiue the sinnes of all them that bee penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of al mercy, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

Ioel 2. 12. TUrne you vnto mee with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turne you vnto the Lorde your God, for hee is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening, hee shall let your encrease remaine for meate and drinke offrings vnto the Lorde your God. Blowe out with the trumpet in Sion, proclaime a fasting, call the congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bride-

The first Sunday in Lent.

bridegrome goe forth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porth and the altar, weeping & saying, Be fauourable, O Lord, be fauorable vnto thy people, let not thine heritage be brought to such confusion, lest the heathen be lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel.

Hen ye fast, bee not sad, as the hypocrites are: For they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, annoint thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy father which is in secret, and thy father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where thieues breake through and steale: But lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, & where thieues doe not breake through nor steale. For where your treasure is, there will your hearts be also. Mat. 6. 16.

The first Sunday in Lent.

The Collect.

Lord, which for our sake diddest fast fortie dayes and fortie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirite, wee may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, Which liuest and reignest, &c.

The

The first Sunday in Lent.

The Epistle.

2. Cor. 6. 1

E as helpers exhort you, that yee receiue not the grace of GOD in vaine. For he saieth, I haue heard thee in a time accepted, and in the day of saluation haue I succored thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office bee found no fault: but in all things let vs behaue our selues as ye ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureness, in knowledge, in long suffering, in kindness, in the holy Ghost, in loue vnfained, in the word of trueth, in the power of GOD, by the armour of righteousness, on the right hand and on the left, by honour & dishonour, by euill report & good report, as deceiuers, and yet true, as vnknowen, and yet knowen, as dying, and behold we liue, as chastened, and not killed, as sorowing, and yet alway mery, as poore, & yet making many rich, as hauing nothing, and yet possessing all things.

The Gospel.

Mat. 4. 1.

Then was Jesus led away of the spirite into the wilderness, to bee tempted of the deuill. And when hee had fasted fourtie dayes and fourtie nights, hee was at the last an hungred. And when the tempter came to him, hee sayd, If thou bee the sonne of GOD, command that these stones bee made bread. But hee answered, and sayde, It is written, Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy citie, and setteth him on a pinacle of the temple, and saieth vn-

to

to him, If thou be ỹ sonne of God, cast thy selfe downe headlong: for it is written, Hee shall giue his Angels charge ouer thee, and with their hands they shal hold thee vp, least at any time thou dash thy foot against a stone. And Iesus sayd vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe, the deuil taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, and saieth vnto him, All these will I giue thee, if thou wilt fall downe & worship me. Then saieth Iesus vnto him, Auoid Satan, for it is written, Thou shalt worship the Lorde thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold, the Angels came and ministred vnto him.

The second Sunday in Lent.

The Collect.

ALmighty God, which doest see that we haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended frõ all aduersities which may happen to the body, & from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.

The Epistle.

WE beseech you brethren, and exhort you by the Lord Iesus, that ye encrease more and more, euen as ye haue receiued of vs, how yee ought to walke, and to please God. For yee know what commaundements wee gaue you by our Lorde Iesus Christ. For this is the will of GOD, euen your holinesse: that yee should abstaine from fornication, and that euery one of you should know how to keepe his vessell in holinesse and honour, and not in the lust of concupiscence, as doe the Heathen, which know not GOD: that no man oppresse and defraud his brother in bargaining, because that the Lord is the auenger of all such things, as wee told you before and testified. For God hath not called vs vnto vncleanesse, but vnto holinesse. He therefore that despiseth, despiseth not 1. Thes. 4. 1

man,

man, but God, which hath sent his holy spirit among you.

The Gospel.

Mat.15.21

Iesus went thence, and departed into the coastes of Tyre and Sidon: and behold, a woman of Canaan (which came out of ỹ same coastes) cried vnto him, saying, Haue mercy on mee, O Lord, thou sonne of Dauid: my daughter is piteously vexed with a deuil. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered and sayd, I am not sent, but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord helpe me. He answered and sayd, It is not meet to take the childrens bread, and cast it to dogs. She answered and sayd, Trueth Lord, for the dogs eate of the crummes which fall from their masters table. Then Iesus answered, and sayd vnto her, O woman, great is thy faith, bee it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

The third Sunday in Lent.

The Collect.

WE beseech thee almightie GOD, looke vpon the heartie desires of thy humble seruants, & stretch forth the right hand of thy maiestie, to be our defence against all our enemies, through Iesus Christ our Lord.

The Epistle.

Eph.5.1.

BE you the followers of God as deere children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offring and a sacrifice of a sweet sauour to God. As for fornication, & all vncleannes or couetousnes, let it not bee once named among you, as it becommeth

meth saints, or filthines, or folish talking, or iesting, which are not comely, but rather giuing of thanks. For this ye know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdom of Christ, and of God. Let no man deceiue you with vaine words: For because of such things, commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darkenesse, but now are ye light in the Lord: walke as children of light: for the fruit of the spirit consisteth in al goodnes, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull works of darknes, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret: but all things when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, ỹ same is light. Wherefore he saieth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

IEsus was casting out a deuil that was dumbe. And whē he had cast out ỹ deuill, the dumbe spake, and the people wondered. But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a signe from heauen. But he, knowing their thoughts, said vnto them, Euery kingdom deuided against it selfe, is desolate, and one house doeth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdom endure? Because ye say, I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shall they bee your Iudges. But if I by the finger Luke 11. 14.

of

of God cast out deuils, no doubt the kingdom of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then he commeth vpō him, and ouercommeth him, he taketh from him all his harnesse, wherein hee trusted, and diuideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the vnclean spirit is gone out of a man, he walketh thorow dry places, seeking rest: and when he findeth none, he saieth, I will returne again into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirites worse then himselfe, & they enter in, & dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voyce, and sayd vnto him, Happy is the wombe that bare thee, and the paps which gaue thee sucke. But he sayd, Yea, happy are they that heare the word of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRant we beseech thee almightie God, ỹ we which for our euil deeds are worthily punished, by the comfort of thy grace may mercifully bee relieued, through our Lord Jesus Christ.

The Epistle.

Gal.4.21. TEll me (ye that desire to be vnder the law) do ye not heare of the law? for it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. Yea, and he which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman, was borne by promise. Which things are spoken by an allegorie: for these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which

which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake foorth and cry thou that trauellest not: for the desolate hath many moe children, then she which hath an husband.

Brethren, we are after Isahac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirite: euen so is it now. Neuertheless, what saieth the Scripture? Put away the bondwoman and her sonne: for the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, We are not children of the bondwoman, but of the free woman.

The Gospel.

IEsus departed ouer the sea of Galilee, which is the sea of Tiberias, & a great multitude followed him, because they saw his miracles which he did on them that were diseased. Ioh. 6. 1. And Jesus went vp into a mountain, and there he sate with his disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift vp his eies, & sawe a great company come vnto him, he said vnto Philip, Whence shall we buy bread, ỳ these may eate? This he sayd to proue him, for he himselfe knew what he would doe. Philip answered him, Two hundreth peny worth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew, Simon Peters brother) saieth vnto him, There is a lad which hath fiue barley loaues, and two fishes: but what are they among so many? And Jesus sayd, Make the people sit down. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, hee gaue to the

the Disciples, and the Disciples to them that were set down, and likewise of the fishes, as much as they would. When they had eaten enough, he sayd vnto his Disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) sayd, This is of a trueth the same Prophet that should come into the world.

The fift Sunday in Lent.

The Collect.

WE beseech thee almightie God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore, both in body and soule, through Iesus Christ our Lord.

The Epistle.

Heb. 9. 11. CHrist being an high Priest of good things to come, came by a greater and a more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of Goates and calues: but by his own blood he entred in once into the holy place, & found eternal redemption. For if the blood of oxen and of Goates, & the ashes of a yong Cowe, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall ỹ blood of Christ (which through the eternal spirit offered himselfe without spot to God) purge your conscience from dead works, for to serue the liuing God: And for this cause is hee the mediatour of the newe Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternal inheritance.

The

The fifth ſunday in Lent.

The Goſpel.

WHich of you can rebuke me of ſinne? If I ſay the trueth, why do ye not beleeue me? Hee that is of God, heareth Gods words: Yee therefore heare them not, becauſe ye are not of God. Then anſwered the Iewes, and ſaid vnto him, Say wee not well that thou art a Samaritane, and haſt the deuil? Ieſus anſwered, I haue not the deuil: but I honour my Father, and ye haue diſhonoured mee. I ſeeke not mine owne praiſe, there is one that ſeeketh and iudgeth. Verily, verily I ſay vnto you, If a man keepe my ſaying, he ſhal neuer ſee death. Then ſaid the Iewes vnto him, Now we know that thou haſt the deuil. Abraham is dead, & the Prophets, and thou ſayeſt, If a man keepe my ſaying, he ſhall neuer taſte of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whom makeſt thou thy ſelfe? Ieſus anſwered, If I honour my ſelfe, mine honour is nothing: it is my Father that honoureth me, which ye ſay is your God, and yet ye haue not known him: but I know him. And if I ſay, I know him not, I ſhall bee a liar like vnto you. But I know him and keepe his ſaying. Your father Abraham was glad to ſee my day: and he ſawe it, and reioyced. Then ſaid the Iewes vnto him, Thou art not yet fiftie yeres old, and haſt thou ſeene Abraham? Ieſus ſaid vnto them, Verily, verily I ſay vnto you, yer Abraham was borne, I am. Then tooke they vp ſtones to caſt at him: but Ieſus hid himſelfe, and went out of the Temple. Iohn 8. 46.

The Sunday next be-

fore Eaſter.

The Collect.

ALmightie and euerlaſting God, which of thy tender loue towards man, haſt ſent our Sauiour Ieſus Chriſt, to take vpon him our fleſh, and to ſuffer death vpon the croſſe, that all mankinde ſhould

folow the example of his great humilitie: mercifully graunt, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Phil.2.5. LEt the same minde be in you, that was also in Christ Jesus, which when hee was in the shape of God, thought it no robberie to bee equall with God: Neuertheless, hee made himselfe of no reputation, taking on him the shape of a seruant, & became like vnto men, and was found in his apparel as a man. Hee humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that in the Name of Jesus euery knee should bowe, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse that Jesus Christ is the Lord, vnto the praise of God the Father.

The Gospel.

Matt.26.1. AND it came to passe, when Jesus had finished all these sayings, hee saide vnto his disciples, Ye knowe that after two dayes shall bee Easter, & the sonne of man shalbe deliuered ouer to be crucified. Then assembled together ỹ chiefe Priestes, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and helde a counsell, that they might take Jesus by subtiltie, and kill him. But they saide, Not on the holy day, lest there be an vproze among the people. When Jesus was in Bethany, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious oyntment, and powred it on his head as hee sate at the boord. But when his Disciples sawe it, they had

had indignation, saying, Whereto serueth this waste? This oyntment might haue bene well solde, and giuen to the poore. When Iesus vnderstoode that, hee saide vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, she did it to burie me. Verely I say vnto you, wheresoeuer this Gospel shalbe preached in all ỹ World, there shall also this be told that she hath done, for a memorial of her. Then one of the twelue (Which was called Iudas Iscariot) went vnto the chiefe Priestes, and saide vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie pieces of siluer. And from that time forth, hee sought opportunitie to betray him. The first day of sweet bread, the disciples came to Iesus, saying to him, Where wilt thou that wee prepare for thee to eate the Passeouer? And he said, Go into the citie to such a man, and say vnto him, The master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate downe with the twelue: and as they did eate, he said, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorowfull, and began euery one of them to say vnto him, Lord, is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The sonne of man truely goeth as it is written of him: but wo vnto that man by whom the sonne of man is betrayed: it had bene good for that man if he had not bene borne. Then Iudas which betrayed him, answered and said, Master, Is it I? Hee said vnto him, Thou hast saide. And when they were eating, Iesus tooke bread, and when he had giuen thankes, hee brake it, and gaue it to the disciples, and saide, Take, eate, this is my body. And he tooke the cuppe, and thanked, and gaue it to them, saying, Drinke yee all of this: for this is my blood (which is of the newe Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke hencefoorth of this fruite of the Vine tree, vntill that day when I shall

drinke it new with you in my Fathers kingdome. And when they had said grace, they went out vnto mount Oliuet. Then said Iesus vnto them, All ye shall be offended because of mee this night: For it is written, I will smite the Sheepeheard, and the sheepe of the flocke shalbe scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered, and said vnto him, Though all men bee offended because of thee, yet will I not bee offended. Iesus said vnto him, Verely I say vnto thee, that in this same night, before the Cocke crowe, thou shalt deny me thrise. Peter sayd vnto him, Yea though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples. Then came Iesus with them vnto a Farme place (which is called Gethsemane) and said vnto his diciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, and beganne to waxe sorowfull and heauie. Then saide Iesus vnto them, My soule is heauie, euen vnto the death: tary ye here, and watch with me. And he went a little further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless not as I wil, but as thou wilt. And he came vnto the Disciples, and found them asleepe, and saide vnto Peter, What, could yee not watch with mee one houre? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. Hee went away once againe, and prayed, saying, O my Father, if this cuppe may not passe away from mee, except I drinke of it, thy will bee fulfilled. And hee came and found them asleepe againe, for their eyes were heauie. And he left them, and went againe, and praied the third time, saying the same wordes. Then commeth he to his disciples, and said vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going, beholde, hee is at hand that doeth betray me. While he yet spake, loe, Iudas one of the number of the twelue, came, and with him a great multitude with swordes and staues, sent from the chiefe Priests and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the

same

same is hee, hold him fast. And foorthwith hee came to Jesus, and said, Haile Master, and kissed him. And Jesus saide vnto him, Friend, wherefore art thou come? Then came they, and layd handes on Jesus, and tooke him. And behold, one of them which were with Jesus, stretched out his hand, and drewe his sworde, and strooke a seruant of the hie Priest, and smote off his eare. Then said Jesus vnto him, Put vp thy sworde into the sheath: for all they that take the sworde, shall perish with the sworde. Thinkest thou that I cannot now pray to my Father, and he shall giue me euen now more then twelue legions of Angels? But howe then shall the Scriptures bee fulfilled? For thus must it bee. In that same houre said Jesus to the multitude, Ye be come out as it were to a thiefe, with swords and staues for to take me. I sate daily with you teaching in the Temple, & ye tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled. And they tooke Jesus, and led him to Caiaphas the high Priest, where the Scribes & the Elders were assembled. But Peter followed him afarre off vnto the hie Priests palace, and went in, and sate with the seruants, to see the ende. The chiefe Priestes and Elders, and all the counsaile sought false witnes against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellowe said, I am able to destroy the Temple of God, and to builde it againe in three dayes. And the chiefe Priest arose, and saide vnto him, Answerest thou nothing? why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and saide vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Christ the sonne of God. Jesus sayde vnto him, Thou hast sayde. Neuertheless I say vnto you, Hereafter shall yee see the sonne of man sitting at the right hande of power, and comming in the clouds of the skie. Then the hie Priest rent his clothes, saying, He hath spoken blasphemie, what need we of any more witnesses? Beholde, nowe yee haue heard his blasphemie, what thinke yee? They answered, and saide, He

is worthy to die. Then did they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their handes, saying, Tell vs, thou Christ, who is hee that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But hee denied before them all, saying, I wote not what thou sayest. When hee was gone out into the porch, another wench sawe him, and sayde vnto them that were there, This fellowe was also with Jesus of Nazareth. And againe hee denied with an othe, saying, I doe not knowe the man. After a while came vnto him they that stoode by, and saide vnto Peter, Surely thou art euen one of them, for thy speach bewrayeth thee. Then began hee to curse and to sweare that he knew not the man. And immediatly the Cocke crewe. And Peter remembred the worde of Jesu, which saide vnto him, Before the Cocke crowe, thou shalt denie mee thrise: and hee went out, and wept bitterly. When the morning was come, all the chiefe Priestes and Elders of the people helde a counsell against Jesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betraied him (seeing that he was cõdemned) repented himselfe, and brought againe the xxx. plates of siluer to the chiefe priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said, What is that to vs: see thou to that. And he cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priestes tooke the siluer plates, and said, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to bury strangers in. Wherefore the field is called Acheldama, that is, The field of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, and they tooke xxx. siluer plates, the price of him that was valued, whom they bought of the children of Israel, & gaue them for the potters field, as the Lord appointed mee. Jesus stood before the Deputie, & the Deputie asked him, saying, Art thou the King of the Jewes: Jesus said vnto him, Thou saiest. And when

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he was accused of the chiefe Priestes and Elders, hee answered nothing. Then saide Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And hee answered him to neuer a worde, in so much that the Deputie marueiled greatly. At that feast, the Deputie was wont to deliuer vnto the people a prisoner, whom they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate saide, whether wil ye that I giue loose vnto you Barabbas, or Iesus which is called Christ? For he knewe that for enuie they had deliuered him. When he was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to do with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priestes and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The Deputie answered, and sayde vnto them, whether of the twaine will yee that I let loose vnto you? They saide, Barabbas. Pilate saide vnto them, what shall I doe then with Iesus, which is called Christ? They all saide vnto him, Let him bee crucified. The Deputie saide, what euill hath he done? But they cried more, saying, Let him bee crucified. When Pilate sawe that hee could preuaile nothing, but that more businesse was made, hee tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and sayde, His blood bee on vs, and on our children. Then let hee Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. Then the souldiers of the Deputie tooke Iesus into the common Hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe of him againe, and put his owne rayment on him, and ledde him away to crucifie him. And as they came out, they founde a man of Cyrene

(named Simon) him they compelled to beare his crosse. And they came vnto a place which is called Golgotha, (that is to say, a place of dead mens skuls) and gaue him vineger mingled with gall, to drinke: and when hee had tasted thereof, hee would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might bee fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is Iesus, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, & another on the left. They that passed by, reuiled him, wagging their heades, and saying, Thou that destroyedst the Temple of God, and diddest build it in three dayes, saue thy selfe. If thou be the Sonne of God, come downe from the crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, saide, Hee saued other, himselfe he cannot saue. If hee be the king of Israel, let him now come downe from the crosse, and wee will beleeue him. He trusted in God, let him deliuer him now if he will haue him: For he said, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darkenesse ouer all the land, vntill the ninth houre. And about the ninth houre Iesus cried with a loud voice, saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stoode there, when they heard that, saide, This man calleth for Elias. And straightway one of them ranne, and tooke a spunge, and when hee had filled it full of vineger, hee put it on a reede, and gaue him to drinke. Other said, Let bee, let vs see whether Elias will come, and deliuer him. Iesus, when hee had cried againe with a loude voyce, yeelded vp the Ghost. And beholde, the vaile of the Temple did rent in two parts from the top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept, arose, and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centu-

rion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the sonne of God. And many women were there (beholding him afarre off) which followed Jesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

Hat is he this that commeth from Edom, With red coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnesse, and am of power to helpe. Wherfore then is thy clothing red, and thy raiment like his that treadeth in the winepresse? I haue troden ẏ̄ presse my selfe alone, & of al people there is not one with me. Thus wil I tread downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shal bespring my clothes, & so will I staine all my raiment. For the day of vengeance is assigned in mine heart, and the yeere When my people shall bee deliuered, is come. I looked about me, and there was no man to shew me any helpe. I marueiled that no man held me vp. Then I held mee by mine owne arme, and my feruentnesse sustained me. And thus will I tread downe the people in my wrath, and bathe them in my displeasure, and vpon the earth wil I lay their strength: I will declare the goodnesse of the Esay 63.1.

Lord,

Lorde, yea and the prayse of the Lord, for all that he hath giuen vs, for the great good that he hath done for Israel, which he hath giuen them of his owne fauour, and according to the multitude of his louing kindnes. For he said, These no doubt are my people, and no shrinking children: and so he was their Sauiour. In their troubles he was also troubled with thē, and the Angel that went foorth from his presence deliuered them. Of very loue and kindnesse that he had vnto them, hee redeemed them. He hath borne them, & caried them vp, euer since the world begā. But after they prouoked him to wrath, and vexed his holy mind, he was their enemie, and fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is he that brought them from the water of the sea, With them that fed his sheepe: Where is he that hath giuen his holy spirit among them: He led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himself an euerlasting name. He led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of GOD, giueth him rest. Thus (O GOD) hast thou led thy people, to make thy selfe a glorious name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuarie, and thy glory. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse will not bee intreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and redeemer, and thy name is euerlasting. O Lord, wherefore hast thou led vs out of the way: wherefore hast thou hardened our hearts, that we feare thee not: Be at one with vs againe for thy seruaunts sake, and for the generation of thine heritage. Thy people haue had but a litle of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy name.

The

Munday before Easter.

The Gospel.

After two dayes was Easter, and the dayes of sweete bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death. But they sayde, Not in the feast day, least any busines arise among the people. And when he was in Bethanie, in the house of Simon the leper, euen as he sate at meat, there came a woman hauing an Alabaster box of oyntment, called Nard, that was pure and costly, and shee brake the box, and powred it vpon his head. And there were some that were not content within themselues, and sayd, What needed this waste of oyntment? for it might haue bene solde for more then three hundred pence, and haue bene giuen to the poore: and they grudged against her. And Jesus sayd, Let her alone, Why trouble yee her? Shee hath done a good worke on mee: for yee haue poore with you alwayes, and whensoeuer yee will, yee may doe them good: but mee haue ye not alwayes. She hath done that she could, she came afore hand to annoint my body to the burying. Verily I say vnto you, Wheresoeuer this Gospell shall be preached throughout the whole world, this also that she hath done, shall bee rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the high Priests to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought how hee might conueniently betray him. And the first day of sweete bread (When they offered the Passeouer) his disciples said vnto him, Where wilt thou that we go and prepare, that thou maiest eate the Passeouer? And hee sent foorth two of his disciples, and sayd vnto them, Goe yee into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, Mar. 14. 1.

say

say yee vnto the good man of the house, The Master saieth, Where is the ghest chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great parlour paued and prepared, there make ready for vs. And his disciples went foorth, and came into the Citie, and found as he had sayd vnto them, and they made ready the Passeouer. And when it was now euentide, hee came with the twelue: and as they sate at boord, and did eate, Iesus sayd, Verily I say vnto you, one of you (that eateth with mee) shall betray me. And they bẽgan to be sory, and to say to him one by one, Is it I? And another sayd, Is it I? Hee answered and said vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truly goeth as it is written of him: but Wo vnto that man by whom the sonne of man is betrayed: good were it for that man if hee had neuer bene borne. And as they did eate, Iesus tooke bread, and when he had giuen thankes, hee brake it, and gaue to them, and sayd, Take, eate, this is my body. And hee tooke the cup, and when he had giuen thanks, he gaue it to them: and they all dranke of it. And he sayd vnto them, This is my blood of the new Testament, which is shed for many. Verily I say vnto you, I will drinke no more of the fruite of the Vine, vntill that day that I drinke it newe in the kingdome of God. And when they had sayd grace, they went out to the mount Oliuet. And Iesus saieth vnto them, All ye shall bee offended, because of me this night: For it is written, I will smite the shepheard, and the sheepe shall be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter sayd vnto him, And though all men be offended, yet will not I. And Iesus saieth vnto him, Verily I say vnto thee, that this day, euen in this night, before the cocke crowe twise, thou shalt denie me three times. But he spake more vehemently, No, if I should die with thee, I wil not deny thee. Likewise also sayd they all. And they came to a place which was named Gethsemane, & he sayd to his disciples, Sit ye here, While I goe aside & pray. And he taketh with him Peter, & James and John, and began to waxe abashed, & to be in an agonie, and said vnto them, My soule is heauie, euen vnto the death:

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tary ye here, and watch. And he went foorth a litle, and fell downe flat on the ground, and prayed, that if it were possible the houre might passe from him. And he sayd, Abba, Father, al things are possible vnto thee, take away this cup from me: neuertheless, not as I wil, but that thou wilt, be done. And hee came and found them sleeping, and saieth to Peter, Simon, sleepest thou? Couldest not thou watch one houre? watch ye, and pray, least ye enter into temptation: the spirite truely is ready, but the flesh is weake. And againe hee went aside, and prayed, and spake the same words. And he returned and found them asleepe againe, for their eyes were heauie, neither wist they what to answere him. And he came the third time, and said vnto them, Sleepe henceforth, and take your ease: it is enough. The houre is come, behold, the sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth me is at hand. And immediately while he yet spake, commeth Judas (which was one of the twelue) & with him a great number of people, with swordes and staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is hee, take and lead him away warily. And as soone as hee was come, hee goeth straightway to him, and saieth vnto him, Master, Master, and kissed him. And they laied their handes on him, and tooke him. And one of them that stoode by, drewe out a sword, and smote a seruaunt of the high Priestes, and cut off his eare. And Jesus answered and sayde vnto them, Be bee come out as vnto a thiefe with swordes and staues, for to take me: I was daily with you in the Temple teaching, and yee tooke mee not: But these thinns come to passe, that the Scriptures should be fulfilled. And they al forsooke him, and ranne away. And there followed him a certaine yoong man clothed in linnen vpon the bare, and the yoong men caught him, and hee left his linnen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the palace of the high Priest)

and

and he sate with the seruaunts, and warmed himselfe at the fire. And the high Priests and all the counsaile sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, Wee heard him say, I will destroy this Temple that is made with handes, and within three dayes I wil build another made without hands: But yet their witnesses agreed not together. And the high Priest stood vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But he held his peace, and answered nothing. Againe the hie Priest asked him, and sayd vnto him, Art thou Christ the sonne of the blessed? And Jesus sayd, I am: and yee shall see the sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the hie Priest rent his clothes, and said, What need we any further witnesses? ye haue heard blasphemie, what thinke ye? And they all condemned him to be woorthy of death. And some began to spit at him, and to couer his face, and to beat him with fists, and to say vnto him, Aread. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of ỹ hie Priest, and when she saw Peter warming himselfe, she looked on him, and sayd, Wast not thou also with Jesus of Nazareth? And he denied, saying, I know him not, neither wote I what thou sayest. And he went out into the porch, and the cocke crew. And a Damosel (when she saw him) began againe to say to them that stood by, This is one of them. And he denied it againe. And anone after, they that stood by, said againe vnto Peter, Surely thou art one of them, for thou art of Galile, and thy speach agreeth thereto. But hee began to curse and to sweare, saying, I know not this man of whom yee speake. And againe the cocke crewe. And Peter remembred the worde that Jesus had sayd vnto him, Before the Cocke crowe twise, thou shalt deny me three times: and he began to weepe.

Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, & the Lord God shall helpe me: therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me: Who will then goe to law with me? Let vs stand one against another. If there be any that will reason with me, let him come here foorth to me. Behold, the Lord God standeth by me: what is he then that can condemne me? Lo, they shall be like as an old cloth, the moth shall eate them vp. Therfore who so feareth the Lord among you, let him heare the voice of his seruant. Who so walketh in darknesse, and no light shineth vpon him, let him put his trust in the Name of Lord, and hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your own fire, and in the coales that ye haue kindled. This commeth vnto you frō my hand, namely that ye shall sleepe in sorow. Esa. 50. 5.

The Gospel.

AND anone in the dawning ỹ high Priestes held a counsaile with the Elders, and the Scribes, and the whole congregation, and bound Iesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And he answered, and sayd vnto him, Thou sayest it. And the high Priestes accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how Mar. 15. 1.

how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murder. And the people called vnto him, and began to desire him that he would doe accordig as he had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Iewes? For he knew that the hie Priests had deliuered him of enuie. But the hie Priestes mooued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto them, What will yee then that I doe vnto him, whom yee call the King of the Iewes? And they cried againe, Crucifie him. Pilate sayd vnto them, What euill hath he done? And they cried the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiours led him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withal, and began to salute him, Haile King of the Iewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interprete, is, the place of dead mens skuls.) And they gaue him to drinke, wine mingled with myrrhe: but hee receiued it not. And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man should take. And it was about the third houre, & they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two thieues, ỹ one on his right hand, and the other on his left: And the Scripture was

fulfilled,

fulfilled, which saith, Hee was counted among the wicked. And they that went by, railed on him, wagging their heades, and saying, A wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, & come downe from the crosse. Likewise also mocked him the high Priestes among themselues, with the Scribes, and saide, Hee saued other men, himselfe he cannot saue. Let Christ the king of Israel descend now from the crosse, that wee may see & beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darknesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre, Jesus cried with a loud voyce, saying, Eloi, Eloi, lama sabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken mee? And some of them that stoode by, when they heard that, said, Behold, he calleth for Elias. And one ran and filled a spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Jesus cryed with a loude voyce, and gaue vp the ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stoode before him) sawe that hee so cried, and gaue vp the ghost, he said, Truely this man was the Sonne of God. There were also women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of James the litle, and of Joses, and Mary Salome (which also when hee was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And nowe when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Joseph of the citie of Arimathea, a noble counsailour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate marueiled that he was already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead. And when he knew the trueth of the Centurion, hee gaue the body to Joseph. And he bought a linnen cloth, and tooke him downe and wrapped him in the linnen cloth, and layed him

in a sepulchre that was hewen out of a rocke, & rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was layde.

Wednesday before Easter.

The Epistle.

Hebr. 9. 16.

Here as is a Testament, there must also (of necessitie) be the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead: for it is yet of no value, as long as hee that maketh the Testament, is aliue. For which cause also, neither the first Testament was ordeined without blood. For when Moses had declared all the commaundements to all the people, according to the Lawe, hee tooke the blood of calues and of goates, with water and purple wooll, and hyssope, and sprinckled both the booke and all the people, saying, This is the blood of the Testament which God hath appointed vnto you. Moreouer, hee sprinckled the Tabernacle with blood also, and all the ministring vessels. And almost al things are by the Law purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly things bee purified with such things, but that the heauenly things themselues bee purified with better sacrifices then are those. For Christ is not entered into the holy places that are made with handes (which are similitudes of true things) but is entered into very heauen, for to appeare nowe in the sight of God for vs: not to offer himselfe often, as the high Priest entereth into the holy place euery yeere with strange blood, (for then must hee haue often suffered since the world began) but nowe in the ende of the world hath hee appeared once, to put sinne to flight, by the offering vp of himselfe. And as it is appointed vnto all men that they shall once die, and then commeth the iudgement: euen so Christ was once

offered

offered to take away the sinnes of many, and vnto them that looke for him, shall hee appeare againe without sinne, vnto saluation.

The Gospel.

THe feast of sweete bread drewe nigh, which is called Easter, and the high Priestes and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of ỹ number of the twelue, and hee went his way, and communed with the hie Priestes and officers, howe hee might betray him vnto them. And they were glad and promised to giue him money. And he consented and sought opportunitie to betray him vnto them, when the people were away. Then came the day of Sweete bread, when of necessitie the Passeouer must bee offered. And he sent Peter and John, saying, Goe and prepare vs the Passeouer, that we may eate. They sayd vnto him, where wilt thou that wee prepare? And hee sayde vnto them, Beholde, when yee enter into the Citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that hee entereth in, and yee shall say vnto the goodman of the house, The Master sayeth vnto thee, where is the ghest Chamber, where I shall eate the Passeouer with my Disciples? And hee shall shewe you a great parlour paued, there make readie. And they went, and found as he had sayde vnto them, and they made ready the Passeouer. And when the houre was come, hee sate downe, and the twelue Apostles with him. And hee saide vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, hencefoorth will I not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the Cup, and gaue thankes, and saide, Take this, and deuide it among you: for I say vnto you, I will not drinke of the fruite of the Vine, Luke 22. 1.

vntill the kingdome of God come. And hee tooke bread, and when he had giuen thankes, he brake it, & gaue it vnto them, saying, This is my body which is giuen for you: this doe in the remembrance of me. Likewise also when hee had supped, he tooke the Cup, saying, This Cup is the newe Testament in my blood, which is shed for you. Yet beholde, the hande of him that betrayeth me, is with me on the Table. And truely the Sonne of man goeth as it is appointed: but woe vnto that man by whom hee is betrayed. And they beganne to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should seeme to bee the greatest. And hee sayde vnto them, The Kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious: but yee shall not so be. But hee that is greatest among you, shall bee as the yonger: and he that is chiefe, shall be as hee that doeth minister. For whether is greater, hee that sitteth at meate, or hee that serueth? Is not he that sitteth at meate? But I am among you as hee that ministreth. Yee are they which haue abidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed to me, that ye may eate and drinke at my Table in my kingdome, and sit on seates iudging the twelue Tribes of Israel. And the Lorde saide, Simon, Simon, beholde, Satan hath desired to sift you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison, and to death. And he said, I tell thee Peter, the Cocke shall not crow this day, till thou haue denied thrise that thou knowest me. And he said vnto them, When I sent you without Wallet and scrip, and shoes, lacked you any thing? And they said, No. Then said he vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must be perfomed in me, Euen among the wicked was hee reputed: for those things which are written of mee, haue an ende. And they saide, Lord, beholde, here are two swordes.

And

And he said vnto them, It is ynough. And he came out, and went (as hee was wont) to mount Oliuet. And the Disciples followed him: and when he came to the place, he saide vnto them, Pray, least ye fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cuppe from mee: neuertheless, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, & his sweate was like droppes of blood, trickling downe to the ground. And when hee arose from prayer, and was come to his disciples, hee found them sleeping for heauinesse, and he saide vnto them, Why sleepe yee? Rise, and pray, least ye fall into temptation. While hee yet spake, beholde, there came a company, and hee that was called Judas, one of the twelue went before them, and preassed nigh vnto Jesus to kisse him. But Jesus saide vnto him, Judas, betrayest thou the sonne of man with a kisse? When they which were about him, sawe what would followe, they saide vnto him, Lorde, shall we smite with the sword? And one of them smote a seruant of the high Priestes, and strooke off his right eare. Jesus answered, and saide, Suffer yee thus farre forth. And when he touched his eare, he healed him. Then Jesus saide vnto the high Priestes and Rulers of the Temple, and the Elders which were come to him, Bee be come out as vnto a thiefe, with swordes and staues. When I was dayly with you in the Temple, ye stretched forth no hands against mee: But this is euen your very houre, and the power of darkenesse. Then tooke they him, and ledde him, and brought him to the high Priestes house. But Peter followed afarre off. And when they had kindled a fire in the middes of the palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him, as he sate by the fire, and looked vpon him, she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a litle while, another sawe him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of an houre after, another affirmed,

saying, Uerily this fellow was with him also, for he is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediately while hee yet spake, the Cocke crewe. And the Lorde turned backe and looked vpon Peter, and Peter remembred the word of the Lorde, how he had said vnto him, Before the Cocke crow, thou shalt deny me thrise: And Peter went out, and wept bitterly. And the men that tooke Jesus, mocked him, and smote him: And when they had blindfolded him, they strooke him on the face, and asked him, saying, Areede, who is he that smote thee? And many other things despitefully said they against him. And assoone as it was day, the Elders of the people, and the high Priestes and Scribes came together, and ledde him into their Councill, saying, Art thou very Christ? Tell vs. And he said vnto them, If I tell you, ye will not beleeue me: and if I aske you, you wil not answere, nor let me goe. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then saide they all, Art thou then the Sonne of God? He said, Ye say that I am. And they said, What neede we of any further witnesse? for we our selues haue heard of his owne mouth.

Thursday before Easter.

The Epistle.

1.Cor.11. 17. THis I warne you of, and commend not, that ye come not together after a better maner, but after a worse. For first of all, when yee come together in the Congregation, I heare that there is dissention among you, and I partly beleeue it. For there must bee sectes among you, that they which are perfect among you, may bee knowen. When ye come together therefore into one place, the Lordes Supper cannot bee eaten, for euery man beginneth afore to eate his owne Supper, and one is hungry, and another is drunken. Haue yee not houses to eate and drinke in? Despise

ye

ye the congregation of God, and shame them that haue not: What shall I say vnto you: Shall I praise you: In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Jesus, the same night in which he was betrayed, tooke bread, and When he had giuen thankes, he brake it, and said, Take and eate, this is my body which is broken for you: This do ye in the remembrance of mee. After the same maner also hee tooke the Cup when supper was done, saying, This Cup is the newe Testament in my blood: This do, as oft as ye drinke it, in remembrance of me. For as often as yee shall eate this bread, and drinke of this Cup, yee shall shew the Lords death till he come. Wherefore, Whosoeuer shall eate of this bread, and drinke of this Cuppe of the Lord vnworthily, shalbe guiltie of the body and blood of the Lorde. But let a man examine himselfe, and so let him eate of the bread, and drinke of the Cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. For this cause many are weake and sick among you, and many sleepe. For if wee had iudged our selues, wee should not haue bene iudged. But When we are iudged of the Lord, We are chastened, that we should not be damned With the world. Wherefore, my brethren, When yee come together to eate, tary one for another. If any man hunger, let him eate at home, that yee come not together vnto condemnation. Other things will I set in order When I come.

The Gospel.

THe whole multitude of them arose and led him vnto Pilate. And they beganne to accuse him, saying, We found this fellowe peruerting the people, and forbidding to pay tribute to Cesar, saying that hee is Christ a King. And Pilate apposed him, saying, Art thou the King of the Jewes: He answered him, and saide, Thou sayest it. Then saide Pilate to the Priestes, and to the people, I finde no Luke 23. 1.

fault in this man. And they were the more fierce, saying, Hee mooueth the people, teaching throughout all Iurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as he knewe that hee belonged vnto Herods iurisdiction, hee sent him to Herode, which was also at Hierusalem at that time. And when Herode sawe Iesus, hee was exceeding glad: for hee was desirous to see him of a long season, because hee had heard many things of him, and hee trusted to haue seene some miracles done by him. Then hee questioned with him many wordes: but hee answered him nothing. The high Priestes and Scribes stood foorth, and accused him straitly. And Herode with his men of warre despised him. And when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friends together: for before they were at variance. And Pilate called together the high Priestes, and the Rulers, and the people, and said vnto them, Yee haue brought this man vnto mee, as one that peruerteth the people, and beholde, I examine him before you, and finde no fault in this man of those things whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie hee must haue let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the Citie, and for a murther, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cried, saying, Crucifie him, crucifie him. Hee sayde vnto them the thirde time, What euill hath hee done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cried with loude voyces, requiring that he might be crucified. And the voyces of them and of the high Priestes preuailed. And Pilate gaue sentence, that it should bee as they required: and hee let loose vnto them him, that for insurrection and murder was cast into prison, whom they had desired. And hee deliuered to them Iesus, to doe with him what they

would

woulde. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him laied they the Crosse, that hee might beare it after Jesus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Jesus turned backe vnto them, and sayde, Yee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For beholde, the dayes will come, in the which they shall say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hils, Couer vs. For if they doe this in a greene tree, what shal be done in the dry? And there were two euil doers led with him to bee slayne. And after that they were come to the place which, is called Caluarie, there they crucified him, and the euill doers, one on the right hande, and the other on the left. Then saide Jesus, Father, forgiue them, for they wot not what they doe. And they parted his raiment, and cast lottes: and the people stoode and beheelde. And the Rulers mocked him with them, saying, Hee saued other men, let him saue himselfe if hee be very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger, and said, If thou bee the King of the Jewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrewe, This is the King of the Iewes. And one of the euill doers which were hanged, rayled on him, saying, If thou bee Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Feareſt thou not God, seeing thou art in the same damnation? Wee are righteously punished, for wee receiue according to our deedes: but this man hath done nothing amisse. And he saide vnto Jesus, Lorde remember mee when thou commest into thy kingdome. And Jesus saide vnto him, Verily I say vnto thee, to day shalt thou bee with mee in Paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent, euen through the middes. And when Jesus had cryed with

a loud

a loud voyce, he sayd, Father, into thy hands I commend my spirite. And when hee thus had sayd, hee gaue vp the ghost. When the Centurion sawe what had happened, hee glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and sawe the things which had happened, smote their brests, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afarre off beholding these things. And behold, there was a man named Joseph, a counsailor, and hee was a good man, and a iust: the same had not consented to the counsaile and deed of them, which was of Arimathea, a citie of the Jewes, which same also waited for the kingdom of God: he went vnto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and laied it in a Sepulchre that was hewen in stone, wherein neuer man before had bene laied. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was laied. And they returned, and prepared sweet odours, and ointments: but rested on the Sabboth day, according to the commandement.

On good Friday.

The Collects.

ALmightie God, we beseech thee graciously to behold this thy familie, for the which our Lord Jesus Christ was contented to bee betrayed, and giuen vp into the hands of wicked men, and to suffer death vpō the crosse, who liueth and reigneth, &c.

ALmightie and euerlasting GOD, by whose spirit the whole body of the Church is gouerned & sanctified: Receiue our supplications & prayers, which we offer before thee for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lord Jesus Christ.

On good Friday.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercy vpon all Iewes, Turkes, Infidels, and Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and bee made one fold vnder one shepheard, Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

THe Law (which hath but a shadow of good things to come, and not the very fashiō of things themselues) can neuer with those sacrifices which they offer yeere by yeere continually, make ỹ commers thereunto perfect. For would not thē those sacrifices haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheles, in those Sacrifices is there mention made of sinnes euery yeere. For the blood of Oxen and Goates cannot take away sinnes. Wherefore when hee commeth into the world, hee saieth, Sacrifice and offering thou wouldest not haue, but a body hast thou ordained mee. Burnt offerings also for sinne hast thou not allowed. Then sayd I, Loe, I am here. In the beginning of the booke it is written of me, that I should do thy Will, O GOD. Aboue, when he saith, Sacrifice and offering, and burnt Sacrifices, and sinne offerings thou Wouldest not haue, neyther hast thou allowed them (which yet are offered by the Lawe:) Then sayd he, Loe, I am here to doe thy Will, O God: he taketh away the first, to establish the latter. By the which Will wee are made holy, euen by the offering of the body of Iesu Christ once for all. And euery Priest is ready daily ministring, and offering oftentimes one maner of oblation, Heb. 10. 1

tion, which can neuer take away sinnes. But this man, after hee had offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth tarieth till his foes be made his footestoole. For with one offering hath he made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he told before, This is the Testament that I will make vnto them: After those dayes (saieth the Lorde) I will put my lawes in their hearts, and in their minds will I write them, and their sinnes and iniquities will I remember no more. And where remissiõ of these things is, there is no more offring for sinnes. Seeing therefore brethren, that by the means of the blood of Iesu, we haue libertie to enter into the holy place, by the new and liuing way, which hee hath prepared for vs through the vaile (that is to say) by his flesh: And seeing also that we haue an high Priest, which is ruler ouer the house of GOD, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an euil conscience, and washed in our bodies with pure water. Let vs keep the profession of our hope without wauering (for he is faithful that promised) and let vs consider one another, to the intent that wee may prouoke vnto loue, and to good workes, not forsaking the felowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because yee see that the day draweth nigh.

The Gospel.

Ioh. 18. 1.

When Iesus had spokẽ these words, hee went forth with his disciples ouer the brook Cedron, where was a garden, into the which hee then entered with his disciples. Iudas also which betrayed him, knewe the place. For Iesus oft times resorted thither with his disciples. Iudas then (after hee had receiued a band of men, and ministers of the high Priestes and Pharisees) came

came thither with lanternes, and firebrands, and weapons. And Jesus knowing all things that should come on him, went foorth, and sayd vnto them, Whom seeke ye? They answered him, Jesus of Nazareth. Jesus sayde vnto them, I am hee. Judas also which betrayed him, stood with them. Assoone then as he had sayd vnto them, I am he, they went backeward, and fell to the ground. Then asked hee them againe, Whom seeke ye? They sayd, Jesus of Nazareth. Jesus answered, I haue told you that I am he: if ye seeke mee therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gauest mee, haue I not lost one. Then Simon Peter hauing a sword, drewe it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saieth Jesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cup which my father hath giuen me? Then the companie, and the captaine, and the ministers of the Jewes tooke Jesus and bound him, and led him away to Annas first, for he was father in law to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsell to the Jewes, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: That disciple was knowen to the high Priest, and went in with Jesus vnto the palace of the high Priest. But Peter stood at the doore without. Then went out that other Disciple (which was knowen to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayde the Damosell that kept the doore, vnto Peter, Art not thou also one of this mans Disciples? Hee sayde, I am not. The seruauntes and ministers stoode there, which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Jesus of his Disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secret haue I spoken nothing. Why askest thou mee? Aske them which heard me,

what

what I sayde vnto them: Behold, they can tell what I sayd. When he had thus spoken, one of the ministers which stoode by, smote Jesus on the face, saying, Answerest thou the high priest so? Jesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stoode and warmed himselfe. Then sayde they vnto him, Art not thou also one of his disciples? He denied it, and sayd, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) sayde vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediately the Cocke crew. Then led they Jesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselues went not into the iudgement hall, least they should bee defiled, but that they might eate the Passeouer. Pilate then went out to them, and sayde, What accusation bring you against this man? They answered and sayd vnto him, If hee were not an euill doer, we would not haue deliuered him vnto thee. Then sayd Pilate vnto them, Take ye him, and iudge him after your owne lawe. The Jewes therefore sayd vnto him, It is not lawfull for vs to put any man to death: that the wordes of Jesus might be fulfilled which hee spake, signifying what death hee should die. Then Pilate entered into the iudgement hall againe, and called Jesus and sayde vnto him, Art thou the King of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of mee? Pilate answered, Am I a Jewe? Thine owne nation and high Priestes haue deliuered thee vnto mee: What hast thou done? Jesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not be deliuered to the Jewes: but now is my kingdome not from hence. Pilate therefore sayde vnto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. For this cause was I borne, and for this cause came I into the world, that I should beare witnes vnto the trueth: And all that are of the trueth, heare my voyce. Pilate sayd

vnto

vnto him, what thing is trueth: And when hee had sayde this, hee went out againe vnto the Iewes, and sayd vnto them, I find in him no cause at all. Yee haue a custome that I should deliuer you one loose at Easter: will ye that I loose vnto you the king of the Iewes: Then cryed they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Iesus therefore, and scourged him: and the souldiours wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayd, Haile King of the Iewes: and they smote him on the face. Pilate went forth againe and sayd vnto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came Iesus forth, wearing a crowne of thorne, and a robe of purple. And he saieth vnto them, Behold the man. When the high Priests therefore and the ministers sawe him, they cried, Crucifie him, crucifie him. Pilate saieth vnto them, Take yee him and crucifie him, for I finde no cause in him. The Iewes answered him, Wee haue a lawe, and by our lawe he ought to die, because he made himselfe the Sonne of GOD. When Pilate heard that saying, hee was the more afrayd, and went againe into the iudgement hall, and sayd vnto Iesus, whence art thou: But Iesus gaue him none answere. Then sayd Pilate vnto him, Speakest thou not vnto me: Knowest thou not that I haue power to crucifie thee, and haue power to loose thee: Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore he that deliuered me vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Iewes cried, saying, If thou let him goe, thou art not Cesars friend: for whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, hee brought Iesus forth, and sate downe to giue sentence, in a place that is called the pauement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And hee saieth vnto the Iewes, Behold your King. They cried, saying, Away with him, away with him, crucifie him. Pilate saieth

vnto

vnto them, Shall I crucifie your king? The high priestes answered, We haue no king but Cesar. Then deliuered hee him to them to be crucified. And they tooke Jesus, and led him away. And he bare his crosse, & went foorth into a place which is called the place of dead mens skuls, but in Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Jewes: for the place where Jesus was crucified, was neere to the citie. And it was written in Hebrew, Greeke, and Latine. Then sayd the high priestes of the Jewes to Pilate, Write not, King of the Jewes: but that he sayd, I am king of the Jewes. Pilate answered, What I haue written, that I haue written. Then the souldiours, when they had crucified Jesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They sayd therefore among themselues, Let vs not diuide it, but cast lots for it, who shall haue it, that the Scripture might be fulfilled, saying, They haue parted my rayment among them, and for my coate did they cast lots. And the souldiers did such things in deed. There stood by the crosse of Jesus his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore sawe his mother, and the disciple whom he loued standing, he saieth vnto his mother, Woman, behold thy sonne. Then sayd he to the disciple, Behold thy mother. And from that houre, the disciple tooke her for his owne. After these things, Jesus knowing that all things were nowe perfourmed, that the Scripture might bee fulfilled, hee saieth, I thirst. So there stoode a vessell by, full of vineger: therefore they filled a spunge with vineger, and wound it about with hysope, and put it to his mouth. Assoone as Jesus then receiued the vineger, hee sayde, It is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore, because it was the preparing of the Sabboth, that the bodies should not remaine vpon the crosse on the Sabboth day (for that

Sabboth

Sabboth day was an high day) besought Pilate that their legs might be broken, and that they might bee taken downe. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and sawe that hee was dead already, they brake not his legs: but one of the souldiers with a speare thrust him into the side, and foorthwith there came out blood and water. And he that saw it, bare record, and his record is true. And he knoweth that hee saith true, that yee might beleeue also. For these things were done, that the Scripture should be fulfilled, Ye shall not breake a bone of him. And againe another Scripture saith, They shall looke vpon him whom they haue pearced. After this, Joseph of Arimathea (which was a Disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pilate gaue him licence. He came therefore and tooke the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundreth pound weight. Then tooke they the body of Jesus, and wound it in linnen clothes with the odours, as the maner of the Jewes is to burie. And in the place where he was crucified there was a garden, and in the garden a newe sepulchre, wherein was neuer man layd. There layd they Jesus therefore, because of the preparing of the Sabboth of the Jewes, for the sepulchre was nigh at hand.

Easter Euen.

The Epistle.

It is better (if the will of God be so) that yee suffer for well doing, then for euil doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the Spirit. In which Spirit hee also went and preached to 1. Pet. 3. 27.

the spirits that were in prison, which sometime had bene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a fewe, that is to say, eight soules, were saued by the water, like as Baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hande of God, and is gone into heauen, angels, powers, and might, subdued vnto him.

The Gospel.

Matth. 27. 57.

When the euen was come, there came a riche man of Arimathea, named Joseph, which also was Jesus disciple. He went vnto Pilate, and begged the body of Jesus. Then Pilate commaunded the body to bee deliuered. And when Joseph had taken the body, hee wrapped it in a cleane linnen clothe, and layed it in his newe tombe, which hee had hewen out euen in the rocke, and rolled a great stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priestes and Pharisees came together vnto Pilate, saying, Sir, We remember that this deceiuer sayde, while hee was yet aliue, After three dayes I will rise againe. Commaund therefore that the Sepulchre bee made sure vntill the thirde day, least his Disciples come and steale him away, and say vnto the people, Hee is risen from the dead: and the last errour shall bee worse then the first. Pilate sayde vnto them, Yee haue a watch: goe your way, make it as sure as yee can. So they went, and made the Sepulchre sure with the watchmen, and sealed the stone.

At

Easter day.

At Morning prayer, in stead of the Psalme, **O come let vs, &c**, these Anthemes shall be sung or said.

Christ rising againe from the dead, nowe dieth not. Death from henceforth hath no power vpon him. For in that he died, hee died but once to put away sinne: but in that hee liueth, hee liueth vnto God. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christ Jesus our Lord.

Christ is risen againe, the first fruites of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shalbe restored to life.

The Collect.

Almightie God, which through thy only begotten Sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace preuenting vs, thou dost put in our minds good desires: so by thy continual helpe We may bring the same to good effect, through Jesus Christ our Lord, who liueth, &c.

The Epistle.

If ye be risen againe with Christ, seeke those things which are aboue, Where Christ sitteth on the right hand of God. Set your affection on heauenly things, & not on earthly things. For ye are dead, and your life is hid with Christ in God. Whensoeuer Christ (which is our life) shall shewe himselfe, then shall yee also appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleannesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of idoles: for which things sake, the wrath of God vseth to come on the children of vnbeliefe, among whom ye walked sometime, when ye liued in them. Col. 3. 1.

Munday in Easter weeke.

The Gospel.

Ioh. 20. 1. THe first day of the Sabboths came Mary Magdalene earely (when it was yet darke) vnto the Sepulchre, and saw the stone taken away from the graue. Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and saith vnto them, They haue taken away the Lorde out of the graue, and wee cannot tell where they haue layed him. Peter therefore went forth, and that other disciple, and came vnto the Sepulchre. They ran both together, and that other disciple did outrun Peter, & came first to the Sepulchre. And when he had stouped downe, he sawe the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, & saw the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and hee saw, and beleeued: for as yet they knew not the Scripture that hee should rise againe from death. Then the disciples went away againe to their owne home.

Munday in Easter vveeke.

The Collect.

ALmighty God, which through thy onely begotten Sonne Iesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: We humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe wee may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

Acts. 10. 34. PEter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people hee that feareth him, and worketh righteousnes, is accepted with him. Ye knowe the preaching that God sent vnto the children of Israel, preaching peace

peace by Jesus Christ, which is Lord ouer all things. which preaching was published throughout all Jury (and began in Galilee, after the baptisme which John preached) how God anoynted Jesus of Nazareth with the holy Ghost, and with power. which Jesus went about, doing good, and healing all that were oppressed of the deuil: for God was with him. And we are witnesses of all things which he did in the land of the Jewes, and at Jerusalem, whom they slewe and hanged on tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commaunded vs to preach vnto the people, and to testifie, that it is hee which was ordeined of God to be the iudge of the quicke and the dead. To him giue al the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

Beholde, two of his Disciples went that same day to a Towne called Emmaus, which was from Hierusalem about three score furlongs, and they talked together of all the things that had happened. And it chaunced, while they communed together and reasoned, Jesus himselfe drewe neere and went with them: but their eyes were holden that they should not knowe him. And hee saide vnto them, What maner of communications are these that yee haue one to another as yee walke and are sadde? And the one of them (whose name was Cleophas) answered, and saide vnto him, Art thou only a stranger in Hierusalem, and hast not knowen the things which haue chaunced there in these dayes? Hee saide vnto them, What things? And they saide vnto him, Of Jesus of Nazareth, which was a Prophet, mightie in deede and worde before God and all the people, and howe the hie Priestes and our Rulers deliuered him to bee condemned to Luke 24. 13.

death, and haue crucified him: But wee trusted that it had bene hee which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came earely vnto the sepulchre, and founde not his body, and came, saying that they had seene a vision of Angels, which sayd that he was aliue. And certaine of them which were with vs, went to the sepulchre, & found it euen so as the women had sayd, but him they sawe not. And he sayd vnto them, O fooles, and slowe of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And he began at Moses, and all the Prophets, & interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and he made as though he would haue gone further, & they constrained him, saying, Abide with vs, for it draweth toward night, and the day is farre passed. And he went in, to tary with them. And it came to passe, as he sate at meat with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, & they knewe him: and he vanished out of their sight. And they sayde betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with him, saying, The Lord is risen indeede, and hath appeared vnto Simon. And they tolde what things were done in the way, and how they knew him in breaking of bread.

Tuesday in Easter vveeke.

The Collect.

ALmightie Father which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that wee may alway

alway serue thee in pureneſſe of liuing and trueth, through Jeſus Chriſt our Lord.

The Epiſtle.

E men and brethren, children of the generation of Abraham, and whoſoeuer among you feareth God, to you is this word of ſaluation ſent. For the inhabiters of Hieruſalem, and their rulers, becauſe they knewe him not, nor yet the voices of the Prophets, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they found no cauſe of death in him, yet deſired they Pilate to kil him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, & put him in a ſepulchre. But God raiſed him againe from death the thirde day, and hee was ſeene many dayes of them which went with him from Galilee to Hieruſalem, which are witneſſes vnto the people. And wee declare vnto you, howe that the promiſe which was made vnto ỹ fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raiſed vp Jeſus againe, euen as it is written in ỹ ſecond Pſalme, Thou art my Sonne, this day haue I begotten thee. As concerning that he raiſed him vp from death, now no more to returne to corruption, he ſaid on this wiſe, The holy promiſes made to Dauid, wil I giue faithfully vnto you. Wherefore he ſaith alſo in another place, Thou ſhalt not ſuffer thine holy One to ſee corruption. For Dauid (after that he had in his time fulfilled the wil of God) fel on ſleepe, & was layd vnto his fathers, and ſaw corruption. But he whom God raiſed againe, ſawe no corruption. Be it knowen vnto you therefore (ye men and brethren) that through this man is preached vnto you forgiueneſſe of ſinnes, and that by him all that beleeue, are iuſtified from all things, from which yee could not be iuſtified by the Law of Moſes. Beware therefore, leaſt that fall on you, which is ſpoken of in the Prophets, Behold ye deſpiſers, and wonder, and periſh ye: For I do a worke in your daies, which ye ſhall not beleeue, though a man declare it vnto you. Acts.13. 26.

The first Sunday after Easter.

The Gospel.

Luke 24. 36.

Iesus stoode in the mids of his disciples, and said vnto them, Peace be vnto you: It is I, feare not. But they were abashed & afraid, and supposed that they had seene a spirite. And hee saide vnto them, Why are yee troubled, and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle mee, and see: for a spirit hath no flesh and bones, as ye see mee haue. And when hee had thus spoken, he shewed them his handes and his feete. And while they yet beleeued not for ioy, and wondred, he said vnto them, Haue yee here any meate? And they offered him a piece of a broyled fish, and of an honie combe. And hee tooke it and did eat before them. And he said vnto them, These are the words which I spake vnto you, while I was yet with you: that all must needs be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened hee their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should bee preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmightie God, which, &c. (As at the Communion on Easter day.)

The Epistle.

1. Iohn 5. 4.

All that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is hee that ouercommeth the world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is he that came by water and blood: not by water only, but by water and blood. And it

is

The first Sunday after Easter.

is the spirit that beareth witnesse, because the spirit is trueth. For there are three which beare record in heauen, the father, the word, and the holy Ghost, and these three are one. And there are three which beare record in earth, the spirite, & water, and blood, and these three are one. If we receiue the witnesse of men, the witnes of God is greater: for this is the witnesse of God, which he testified of his sonne. He that beleeueth on the sonne of God, hath the witnesse in himselfe: Hee that beleeueth not God, hath made him a liar, because hee beleeueth not the record that God gaue of his sonne. And this is the record, how that God hath giuen vnto vs eternal life, and this life is in his sonne. Hee that hath the sonne, hath life, and he that hath not the sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabboths, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stood in the mids, and sayde vnto them, Peace be vnto you. And when he had so sayd, hee shewed vnto them his handes and his side. Then were the disciples glad when they saw the Lord. Then sayd Iesus to them againe, Peace be vnto you. As my father sent mee, euen so send I you also. And whē he had said these words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuer sinnes ye retaine, they are retained. Ioh. 20. 19

The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine only sonne to be vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestima-

inestimable benefite, and also daily endeuour our selues to follow the blessed steps of his most holy life.

The Epistle.

1.Pet.2.16 THis is thanke worthy, if a man for conscience toward God endure grief, and suffer wrong vndeserued. For what praise is it, if when ye be buffetted for your faults, yee take it patiently? But and if when ye doe well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leauing vs an example that yee should follow his steps, which did no sinne, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe: when he suffered, he threatened not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. For ye were as sheepe going astray, but are now turned vnto the shepeheard and Bishop of your soules.

The Gospel.

Ioh.10.11 CHrist sayd to his Disciples, I am the good shepheard. A good shepheard giueth his life for the sheep. An hired seruaunt, and he which is not the shepeheard (neither the sheepe are his owne) seeth the woolfe comming, and leaueth the sheepe, and fleeth, and the woolfe catcheth and scattereth the sheep. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good shepeheard, and know my sheepe, and am knowen of mine. As my father knoweth me, euen so know I also my father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this fold: them also must I bring, and they shall heare my voyce, and there shall be one fold, and one shepeheard.

The

The third Sunday af-

ter Easter.

The Collect.

ALmighty God, which shewest to all men, that be in errour, the light of thy trueth, to the intent that they may returne into ỹ way of righteousnesse: graunt vnto all them that be admitted into the fellowship of Christes religion, that they may eschewe those things that be contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and pilgrimes, abstaine from fleshly lustes, which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that where as they backbite you as euil doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it be vnto the King, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euil doers, but for the laude of them that doe well. For so is the wil of God, that with wel doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloke of maliciousnesse, but euen as the seruants of God. Honour all men: Loue brotherly fellowship: Feare God: Honour the King. 1. Pet. 2. 11.

The Gospel.

IEsus saide to his Disciples, After a while yee shall not see mee, and againe, after a while yee shall see mee, for I goe to the Father. Then saide some of his Disciples betweene themselues, What is this that hee sayeth vnto vs, After a while yee shall not see mee, and againe, after a while yee shall see mee, and that I goe to the Father? They saide therefore, what is this that hee sayeth, After a while? wee cannot tell what hee saith. Jesus perceiued that they would aske John 16. 16.

aske him, and sayd vnto them, Yee enquire of this betweene your selues, because I sayd, After a while ye shall not see me, and againe, After a while ye shall see me. Verily, verily I say vnto you, Yee shall weepe and lament, but contrary wise the world shall reioyce. Ye shall sorow, but your sorow shall bee turned to ioy. A woman when shee trauaileth, hath sorow, because her houre is come: but assoone as she is deliuered of the child, she remembreth no more the anguish, for ioy that a man is borne into the world. And yee now therefore haue sorow: but I will see you againe, and your hearts shal reioyce, and your ioy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

ALmightie God, which doest make the mindes of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry & manifold changes of the world, our hearts may surely there be fixed, where as true ioyes are to be found, through Christ our Lord.

The Epistle.

Iam. 1. 17. EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of change. Of his owne will begate he vs with the word of trueth, that wee should bee the first fruites of his creatures. Wherefore, deare brethren, let euery man bee swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenes the word that is grafted in you, which is able to saue your soules.

The

The fift Sunday after Easter.

The Gospel.

IEsus sayd vnto his disciples, Now I go my way to him that sent me, and none of you asketh me whither I goe: but because I haue sayd such things vnto you, your hearts are full of sorow. Neuertheless, I tell you the trueth, it is expedient for you that I goe away. For if I goe not away, that comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, he wil rebuke the world of sinne, and of righteousnesse, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I goe to my Father, and ye shall see me no more. Of iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when he is come, which is the spirite of trueth, he will lead you into all trueth. He shall not speake of himselfe, but what whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. He shal glorifie me: for he shal receiue of mine, and shal shew vnto you. All things that the Father hath, are mine: therefore sayd I vnto you, that hee shall take of mine, and shew vnto you. Ioh. 16. 5.

The fift Sunday after Easter.

The Collect.

LOrd, from whom all good things do come, grant vs thy humble seruants, that by thy holy inspiration We may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ.

The Epistle.

SEe that ye be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heare the worde, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse: For assoone as hee hath looked on himselfe, he Iam. 1. 22.

he goeth his way, and forgetteth immediatly What his fashion was. But Who so looketh in the perfect law of liberty, and continueth therein, if he be not a forgetfull hearer, but a doer of the Worke, the same shall be happy in his deed. If any man among you seeme to be deuout, & refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visit the fatherlesse and Widowes in their aduersitie, and to keepe himselfe vnspotted of the World.

The Gospel.

Ioh. 16.23

Erily, verily I say vnto you, Whatsoeuer yee aske the Father in my name, he Will giue it you. Hitherto haue ye asked nothing in my name. Aske, and ye shal receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time Will come, When I shall no more speake vnto you by prouerbs, but I shall shew you plainly from my Father. At that day shall ye aske in my Name, and I say not vnto you, that I Will speake vnto my Father for you: for the Father himselfe loueth you, because yee haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the World. Againe, I leaue the World, and goe to the Father. His disciples sayd vnto him, Loe, now thou talkest plainly, and speakest no prouerbe. Now are We sure that thou knowest all things, and needest not that any man should aske thee any question, therfore beleeue We that thou camest from God. Jesus answered them, Now ye doe beleeue: behold, the houre draweth nigh, and is already come, that yee shall be scattered euery man to his owne, and shall leaue me alone: And yet am I not alone, for the Father is With me. These Words haue I spoken vnto you, that in me ye might haue peace, for in the World shall yee haue tribulation, but bee ye of good cheere, I haue ouercome the World.

The

The Aſcenſion day.

The Collect.

GRaunt we beſeech thee Almightie God, that like as we doe beleeue thy onely begotten Sonne our Lord to haue aſcended into the heauens: ſo wee may alſo in heart and mind thither aſcend, & with him continually dwel.

The Epiſtle.

IN the former treatiſe deare Theophilus, we haue ſpoken of all that Jeſus began to do and teach, vntill the day in which he was taken vp, after that he through ỹ holy Ghoſt had giuen commaundements vnto the Apoſtles, whom hee had choſen, to whom alſo he ſhewed himſelf aliue after his paſſion (and that by many tokens) appearing vnto them fortie dayes, and ſpeaking of the kingdom of God, and gathered them together, and commaunded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the father, whereof (ſaieth he) ye haue heard of mee. For Iohn truly baptized with water, but ye ſhal be baptized with the holy Ghoſt after theſe few dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdom to Iſrael? And he ſayd vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto me, not onely in Hieruſalem, but alſo in all Iurie, and in Samaria, and euen vnto the worlds ende. And when he had ſpoken theſe things, while they beheld, hee was taken vp on high, and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſayd, Yee men of Galilee, why ſtand ye gazing vp into heauen? This ſame Jeſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him go into heauen. Acts 1.1.

The

The Ascension day.

The Gospel.

Mar. 16. 14. IEsus appeared vnto the eleuen as they sate at meate, & cast in their teeth their vnbeliefe and hardnes of heart, because they beleeued not them which had seene that he was risen againe from the dead. And he said vnto thē, Go ye into all the World, & preach the Gospel to all creatures: He that beleeueth and is baptized, shall be saued: but he that beleeueth not, shall be damned. And these tokens shall follow them that beleeue: In my name they shall cast out deuils, they shal speake with new tongues, they shall driue away serpents, and if they drinke any deadly thing, it shall not hurt them: they shall lay their handes on the sicke, and they shall recouer. So then when the Lord had spoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, & preached euery where, the Lord working with them, and confirming the word with miracles following.

Sunday after Ascension day.

The Collect.

O God, the King of glory, which hast exalted thine only Sonne Iesus Christ with great triumph vnto thy kingdome in heauen: Wee beseech thee leaue vs not comfortlesse, but send to vs thine holy Ghost to comfort vs, & exalt vs vnto the same place whither our Sauior Christ is gone before, Who liueth & reigneth, &c.

The Epistle.

1. Pet. 4. 7. THe end of al things is at hand. Be ye therfore sober, and watch vnto prayer. But aboue all things haue feruent loue among your selues: For loue shall couer the multitude of sinnes. Bee yee harborous one to another without grudging. As euery man hath receiued the gift, euen so minister the same one to another, as good ministers

niſters of the manifolde graces of God. If any man ſpeake, let him talke as the Wordes of God. If any man miniſter, let him do it, as of the abilitie which God miniſtreth to him, that God in all thiugs may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for euer and euer. Amen.

The Goſpel.

WHen the comforter is come, whom I will ſend vnto you from the Father (euen the ſpirite of trueth, which proceedeth of the father) he ſhal teſtifie of me, and ye ſhal beare witneſſe alſo, becauſe ye haue bene with me from ỹ beginning. Theſe things haue I ſayd vnto you, becauſe yee ſhould not bee offended. They ſhall excommunicate you, yea the time ſhall come, that whoſoeuer killeth you, will thinke that he doth God ſeruice. And ſuch things will they doe vnto you, becauſe they haue not knowen the Father, neither yet me. But theſe things haue I tolde you, that when the time is come, ye may remember then that I tolde you. Ioh. 15. 26

Whitſunday.

The Collect.

GOd which as vpō this day haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirite: Graunt vs by the ſame ſpirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Jeſu Chriſt our Sauiour, who liueth and reigneth with thee, in the vnitie of the ſame Spirit, one GOD, world without end. Amen.

Whitsunday.

The Epistle.

Acts.2.1. When the fiftie dayes were come to an ende, they were al with one accord together in one place, and suddenly there came a sounde from heauen, as it had bene the comming of a mightie winde, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had bene of fire, and it sate vpon eche one of them, and they were all filled with the holy Ghost, and began to speake with other tongues, euen as the same Spirit gaue them vtterance. Then were dwelling at Hierusalem Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together, and were astonied, because that euery man heard them speake with his own language. They wondered all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galilee? And how heare we euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iurie, and of Cappadocia, of Pontus and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, & strangers of Rome, Iewes and Proselites, Creetes and Arabians, wee haue heard them speake in our owne tongues the great workes of God.

The Gospel.

Iohn 14. 15. IEsus said vnto his Disciples, If ye loue me, keepe my Commaundements, and I will pray the Father, and hee shall giue you another Comforter, that hee may abide with you for euer, euen the spirit of trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But yee knowe him, for hee dwelleth with you, and shall bee in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the worlde seeth mee no more, but yee see mee: For I liue, and yee shall liue. That day shall yee know, that I am in my Father, and you in mee, and I in you. Hee that hath my Commaundements, and keepeth

peth them, the same is he that loueth me. And he that loueth me, shalbe loued of my Father, and I will loue him, and will shew mine owne selfe vnto him. Iudas saith vnto him (not Iudas Iscariot) Lorde, what is done that thou wilt shewe thy selfe vnto vs, and not vnto the world? Iesus answered, and sayd vnto him, If a man loue me, he will keepe my sayings, and my Father will loue him, and wee will come vnto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the worde which ye heare, is not mine, but the fathers which sent me. These things haue I spoken vnto you, being yet present with you: but the comforter, which is the holy Ghost. whom my Father will send in my name, hee shal teach you all things, and bring all things to your remembrance, whatsoeuer I haue sayde vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heartes be grieued, neither feare. Ye haue heard how I sayd vnto you, I goe and come againe vnto you. If ye loued me, ye would verily reioyce, because I said, I goe vnto the father: For the father is greater then I. And nowe haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many wordes vnto you: for the prince of this world commeth, and hath nought in mee, but that the world may know that I loue the father. And as the father gaue me commandement, euen so doe I.

Munday in Whitsunweeke.

The Collect.

GOD which as vpon this day hast taught the heartes of thy faithfull, &c. As vpon Whitsunday.

The Epistle.

THen Peter opened his mouth, and sayd, Of a trueth I perceiue that there is no respect of persons with God: but in all people, hee that feareth him, and worketh righteousnes, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord Actes 10. 34.

ouer all things. Which preaching was published throwout all Iurie, and beganne in Galilee, after the baptisme which Iohn preached, howe God annoynted Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And wee are witnesses of all things, which he did in the land of the Iewes, and at Hierusalem: whom they slew and hanged on a tree: him God raised vp the third day, & shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after hee arose from death. And he commaunded vs to preach vnto the people, and to testifie, that it is hee which was ordeined of God to bee the iudge of quicke and dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these wordes, the holy Ghost fell on all them which heard the preaching. And they of the circumcision, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shedde out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptised, which haue receiued the holy Ghost aswell as wee? And he commaunded them to bee baptised in the Name of the Lord. Then prayed they him to tary a few dayes.

The Gospel.

Iohn. 3. 16.

SO God loued the world, that he gaue his only begotten Sonne, ỳ whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his sonne into the world to condemne the worlde, but that the world through him might be saued. He that beleeueth on him, is not condemned. But he that beleeueth not, is condemned already, because he hath not beleeued in the Name of the onely begotten Sonne of God.

And

Tueſday in VVhitſun vveeke.

And this is the condemnation, that light is come into the worlde, and men loued darkeneſſe more then light, becauſe their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, leaſt his deedes ſhould be reproued. But he that doeth the trueth, commeth to the light, that his deedes may be knowen, howe that they are wrought in God.

Tueſday in VVhitſun vveeke.

The Collect.

GOd which as vpon this day haſt taught the heartes of thy people, &c. As vpon Whitſunday.

The Epiſtle.

WHen the Apoſtles which were at Hieruſalem, heard ſay that Samaria had receiued the Word of God, they ſent vnto them Peter and John: which when they were come downe, prayed for them, that they might receiue the holy Ghoſt. Acts. 8. 14. For as yet he was come on none of them, but they were baptized onely in the Name of Chriſt Jeſu. Then layd they their handes on them, and they receiued thed the holy Ghoſt.

The Goſpel.

VErily, verily I ſay vnto you, hee that entreth not in by the doore into the ſheepefolde, but climeth vp ſome other way, the ſame is a thiefe and a murderer. But hee that entereth in by the doore, is the ſhepheard of the ſheepe: To him the porter openeth, and the ſheepe heare his voyce, and hee calleth his owne ſheepe by name, and leadeth them out. And when he hath ſent foorth his owne ſheepe, hee goeth before them and the ſheepe followe him, for they knowe Ioh. 10. 1.

his voice. A stranger will they not follow, but will flee from him: for they know not the voice of strangers. This prouerbe spake Jesus vnto them, but they vnderstoode not what things they were which he spake vnto them. Then said Jesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe. All, euen as many as came before me, are theeues & murderers, but the sheepe did not heare them. I am the doore, by me if any man enter in, he shalbe safe, and shall goe in and out and finde pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

Trinitie Sunday.

The Collect.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruaunts grace, by the confession of a true fayth to acknowledge the glorie of the eternal Trinitie, and in the power of the diuine Maiestie to worshippe the Unitie: Wee beseech thee, that through the stedfastnes of this faith wee may euermore be defended from all aduersitie, which liuest and reignest one God, world without end, Amen.

The Epistle.

Apoc. 4. 1. AFter this I looked, and behold, a doore was open in heauen, and the first voice which I heard, was as it were of a trumpet, talking with me, which sayd, Come vp hither, and I will shewe thee things which must be fulfilled hereafter. And immediatly I was in the spirit, and beholde, a seate was set in heauen, and one sate on the seate. And hee that sate, was to looke vpon, like vnto a Jasper stone, and a Sardine stone. And there was a rainbow about the seat, in sight like vnto an Emerald. And about the seate were foure and twentie seates, and vpon the seates foure & twentie Elders sitting, clothed in white raiment and had on their heads crownes of golde. And out of the seat proceeded lightenings, and thunderings, and voyces. And there were

were seuen lampes of fire burning before the seate, which are the seuen spirits of God. And before the seate there was a sea of glasse like vnto Christall, and in the mids of the seate, and round about the seate, were foure beastes full of eyes before and behinde. And the first beast was like a Lion, and the second beast like a Calfe, & the third beast had a face like a Man, and the fourth beast was like a flying Eagle. And the foure beasts had eche of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, Holy, holy Lorde God Almighty, which was, and is, and is to come. And when those beasts gaue glory, and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthy, O Lord our God, to receiue glory, & honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The Gospel.

There was a man of the Pharisees, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and saide vnto him, Rabbi, We know that thou art a teacher come from God, for no man could do such miracles as thou doest, except God were with him. Iesus answered, and sayde vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, hee cannot see the kingdome of God. Nicodemus sayde vnto him, Howe can a man bee borne when hee is olde? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Verily, verily I say vnto thee, Except a man bee borne of water and of the spirit, hee cannot enter into the kingdome of God. That which is borne of the flesh, Iohn 3.1.

fleſh, is fleſh: and that which is borne of the ſpirit, is ſpirite. Marueile not thou that I ſaid vnto thee, Yee muſt bee borne from aboue. The winde bloweth where it luſteth, and thou heareſt the ſound therof, but thou canſt not tel whence it commeth, nor whither it goeth: So is euery one that is borne of the ſpirit. Nicodemus anſwered, and ſaid vnto him, How can theſe things be? Jeſus anſwered and ſaid vnto him, Art thou a maſter in Iſrael, and knoweſt not theſe things? Verily, verily I ſay vnto thee, We ſpeake that we know, and teſtifie that we haue ſeene, and ye receiue not our witnes. If I haue told you earthly things, & ye beleeue not, how ſhal ye beleeue if I tel you of heauenly things? And no man aſcendeth vp to heauen, but he that came downe frō heauen, euen the ſon of man which is in heauen. And as Moſes lift vp the ſerpent in the wildernes, euen ſo muſt the ſonne of man be lift vp, that whoſoeuer beleeueth in him, periſh not, but haue euerlaſting life.

The firſt ſunday after trinitie.

The Collect.

GOd, the ſtrength of all them that truſt in thee, mercifully accept our prayers: And becauſe the weakeneſſe of our mortall nature can do no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandements we may pleaſe thee both in wil and deed, through Jeſus Chriſt our Lord.

The Epiſtle.

1. Iohn 4. 7. DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. Hee that loueth not, knoweth not God: For God is loue. In this appeareth the loue of GOD to vswarde, becauſe that God ſent his onely begotten Sonne into the worlde, that Wee might liue through him. Herein is loue, not that Wee loued God, but that hee loued vs, and ſent his Sonne to bee the agreement for our ſinnes.

Dearely

The first Sunday after trinitie.

Dearely beloued, if GOD so loued vs, We ought also one to loue another. No man hath seene God at any time. If wee loue one another, God dWelleth in vs, and his loue is perfect in vs. Hereby know We that We dWel in him, and he in vs, because he hath giuen vs of his Spirit. And We haue seene, and do testifie, that the Father sent ỹ sonne to be the sauiour of the World. Whosoeuer confesseth that Jesus is the sonne of God, in him dWelleth God, and he in God. And We haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dWelleth in loue, dWelleth in God, and God in him. Herein is ỹ loue perfect in vs, that Wee should trust in the day of iudgement: For as he is, euẽ so are We in this World. There is no feare in loue, but perfect loue casteth out feare: for feare hath painfulnes. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If any man say, I loue GOD, and yet hate his brother, he is a liar. For how can hee that loueth not his brother Whom he hath seen, loue God Whom he hath not seene: And this commaundement haue We of him, that he Which loueth God, should loue his brother also.

The Gospel.

THere was a certaine rich man, Luk. 16. 19
which was clothed in purple and fine White, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to bee refreshed With the crummes which fell from the rich mans boorde, and no man gaue vnto him: The dogs came also and licked his sores. And it fortuned that the begger died, and Was caried by the Angels into Abrahams bosome. The rich man also died, and Was buried. And being in hell in torments, he lift vp his eyes, and sawe Abraham afarre off, and Lazarus in his bosome, and hee cryed, and sayde, Father Abraham, haue mercy on mee, and send

ſend Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham ſayde, Sonne, remember that thou in thy life time receiuedſt thy pleaſure, and contrary wiſe Lazarus receiued paine: but now he is comforted, & thou art puniſhed. Beyond all this, betweene vs and you there is a great ſpace ſet, ſo that they which would go from hence to you, cannot, neither may come from thence to vs. Then he ſayd, I pray thee therefore father, ſend him to my fathers houſe, (for I haue fiue brethren) for to warne them, leſt they come alſo into this place of torment. Abraham ſaid vnto him. They haue Moſes and the Prophets, let them heare them. And he ſayd, Nay father Abraham, but if one come vnto them from the dead, they will repent. He ſayd vnto him, If they heare not Moſes and the Prophets, neither will they beleeue, though one aroſe from death againe.

The ſecond ſunday after trinitie.

The Collect.

ORd, make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer faileſt to helpe and gouerne them whom thou doeſt bring vp in thy ſtedfaſt loue. Grant this, &c.

The Epiſtle.

1. Ioh. 3. 13.

MAruell not my brethren, though the world hate you. Wee know that we are tranſlated from death vnto life, becauſe we loue the brethren. He that loueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſlayer. And ye know that no manſlayer hath eternall life abiding in him. Hereby perceiue we loue, becauſe he gaue his life for vs, and wee ought to giue our liues for the brethren. But who ſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deed and in veritie.

Hereby

hereby we know that we are of the veritie, and can quiet our hearts before him. For if our heart condemne vs, GOD is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue wee trust to Godward, and whatsoeuer we aske, wee receiue of him, because we keepe his commaundements, and doe those things which are pleasant in his sight. And this is his commaundement, that we beleeue on the name of his sonne Iesus Christ, and loue one another, as he gaue commaundement. And he that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that hee abideth in vs, euen by the spirit which he hath giuen vs.

The Gospel.

A Certain man ordained a great supper, & bade many, and sent his seruant at supper time, to say to them that were bidden, Come, for all things are now readie. And they all at once began to make excuse. The first sayd vnto him, I haue bought a farme, & I must needes goe and see it, I pray thee haue me excused. And another sayd, I haue bought fiue yoke of oxen, and I go to proue them, I pray thee haue mee excused. And another sayd, I haue maried a wife, and therefore I cannot come. And the seruant returned, & brought his master word againe thereof. Then was the good man of the house displeased, and sayd to his seruant, Goe out quickly into the streets and quarters of the city, and bring in hither the poore, and feeble, & the halt, and blind. And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord sayd vnto the seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper. Luk. 14. 16

The

The third Sunday after trinitie.

The Collect,

LOrd wee beseech thee mercifully to heare vs, and vnto whom thou hast giuen an heartie desire to pray, graunt that by thy mightie ayde, we may be defended, through Iesus Christ our Lord.

The Epistle.

1.Pet.5.5. SUbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proud, & giueth grace to the humble. Submit your selues therefore vnder the mightie hand of God, that hee may exalt you when the time is come. Cast all your care vpon him, for hee careth for you. Be sober, and watch: for your aduersarie the deuil, as a roaring Lion walketh about, seeking whom he may deuour: whom resist stedfast in the fayth, knowing that the same afflictions are appointed vnto your brethren that are in the World. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesu, shall his owne selfe (after that yee haue suffred a litle affliction) make you perfect, settle, strength and stablish you. To him be glory and dominion for euer and euer, Amen.

The Gospel.

Luk.15.1. THen resorted vnto him al the Publicans & sinners, for to heare him. And the Pharises & Scribes murmured, saying, Hee receiueth sinners, & eateth with them, But hee put forth this parable vnto them, saying, What man among you, hauing an hundreth sheepe (if hee lose one of them) doeth not leaue ninetie and nine in the wildernes, and goeth after that which is lost, vntill hee finde it: And when he hath found it, hee layeth it on his shoulders with ioy: and as soone as hee commeth home,

home, he calleth together his louers and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which neede no repentance. Either what woman, hauing ten grotes (if she lose one) doeth not light a candle, and sweepe the house, and seeke diligently till she find it: and when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue found ỹ grote which I lost. Likewise, I say vnto you, shall there bee ioy in the presence of the Angels of God, ouer one sinner that repenteth.

The iiij. Sunday after trinitie.

The Collect.

GOd the protector of all that trust in thee, without whom nothing is strong, nothing is holy: encrease and multiply vpon vs thy mercy, that thou being our ruler & guide, we may so passe through things temporal, that we finally lose not the things eternal: Graunt this heauenly father, for Iesus Christs sake our Lord.

The Epistle.

I Suppose that the afflictions of this life are not worthy of the glory which shal be shewed vpõ vs. For the feruent desire of the creature abideth, looking when ỹ sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For wee know that euery creature groneth with vs also, and trauaileth in paine, euen vnto this time: not only it, but we also which haue the first fruits of the spirite, mourne in our selues also, & wait for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8. 18

The

The fift Sunday after trinitie.

The Gospel.

Luk.6.36. BE ye mercifull, as your Father also is mercifull. Iudge not, and yee shall not bee iudged. Condemne not, and ye shall not be condemned. Forgiue, and ye shall be forgiuen. Giue, and it shall be giuen vnto you: good measure, and prested down, and shaken together, and running ouer, shal men giue into your bosomes. For with the same measure that yee mete withall, shal other men mete to you againe. And he put forth a similitude vnto them, Can the blind lead the blind: Do they not both fall into the ditch: The disciple is not aboue his master. Euery man shall be perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye: Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eie, When thou seest not the beame that is in thine owne eie: First, thou hypocrite, cast out the beame out of thine own eie, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The fift Sunday after trinitie.

The Collect.

GRaunt Lord, wee beseech thee, that the course of this World may be so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

1.Pet. 3.8. BE you all of one minde, and of one heart, loue as brethren, be pitifull, bee curteous, (meeke) not rendering euill for euill, or rebuke for rebuke: but contrarywise blesse, knowing that ye are thereunto called, euen that yee should be heires of the blessing. For hee that doeth long after life, and loueth to see good dayes, let him refraine his

his tongue from euill, and his lips that they speake no guile. Let him eschew euill, and doe good, let him seeke peace and ensue it. For the eies of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, who is hee that will harme you, if ye folow that which is good? Yea, happy are ye if any trouble happen vnto you for righteousnes sake. Be not ye afrayd for any terrour of them, neither be yee troubled: but sanctifie the Lord God in your hearts.

The Gospel.

IT came to passe, that when the people preassed vpon him to heare the worde of God, he stood by the lake of Genezareth, and sawe two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets. And hee entered into one of the shippes (which pertained to Simon) and prayed him that hee would thrust out a little from the land. And he sate downe, and taught the people out of the ship. When hee had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered, and sayd vnto him, Master, we haue laboured all night, and haue taken nothing: Neuertheless, at thy commaundement I will loose foorth the net. And when they had so done, they enclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes which were in the other ship, that they should come and helpe them. And they came, and filled both ships, that they sunke againe. When Simon Peter sawe this, he fell downe at Jesus knees, saying, Lord, goe from mee, for I am a sinnefull man. For he was astonied, and all that were with him, at the draught of fishes which they had taken: and so was also Luke 5.1.

alſo James and John the ſonnes of Zebedee, which were partners with Simon. And Jeſus ſayd vnto Simon, Feare not, from henceforth thou ſhalt catch men. And they brought the ſhips to land, and forſooke all, and followed him.

The ſixt Sunday after trinitie.

The Collect.

GOd which haſt prepared to them that loue thee, ſuch good things as paſſe all mans vnderſtanding: powre into our hearts ſuch loue toward thee, that wee louing thee in all things, may obtaine thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord.

The Epiſtle.

Rom. 6.3. KNow ye not, that all we which are baptized in Jeſus Chriſt, are baptized to die with him? We are buried then with him by baptiſme for to die, that likewiſe as Chriſt was raiſed from death by the glory of the Father, euen ſo we alſo ſhould walke in a new life. For if we bee grafted in death like vnto him, euē ſo ſhal we be partakers of the holy reſurrection: knowing this, that our olde man is crucified with him alſo, that the body of ſinne might vtterly be deſtroyed, that henceforth we ſhould not be ſeruants vnto ſinne. For he that is dead, is iuſtified frō ſinne: wherefore, if we be dead with Chriſt, we beleeue that we ſhal alſo liue with him: knowing that Chriſt being raiſed from death, dieth no more, death hath no more power ouer him. For as touching that he died, hee died concerning ſinne once: and as touching that he liueth, he liueth vnto God. Likewiſe conſider ye alſo, that ye are dead as touching ſinne, but are aliue vnto God, through Jeſus Chriſt our Lord.

The

The vij. sunday after trinitie.

The Gospel.

IEsus saide vnto his Disciples, Except your righteousnesse exceede the righteousnesse of the Scribes and Pharises, ye cannot enter into the kingdome of heauen. Ye haue heard that it was saide vnto them of olde time, Thou shalt not kil: Whosoeuer killeth, shall be in danger of iudgement. But I say vnto you, that whosoeuer is angry with his brother vnaduisedly, shalbe in danger of iudgement. And whosoeuer saith vnto his brother, Racha, shalbe in danger of a Counsaile. But whosoeuer saith, Thou foole, shall be in danger of hell fire. Therefore, if thou offerest thy gift at the altar, & there remembrest that thy brother hath ought against thee, leaue there thine offring before the altar, and goe thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly, whiles thou art in the way with him, least at any time the aduersary deliuer thee to the iudge, and the Iudge deliuer thee to the minister, and then thou bee cast into prison. Verily I say vnto thee, thou shalt not come out thence, till thou hast paied the vttermost farthing. Mat. 5. 20. 1 8.

The vij. Sunday after trinitie.

The Collect.

LOrd of all power & might, which art the authour and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same, through Iesus Christ our Lord.

The Epistle.

SPeake grossely, because of the infirmitie of your flesh. As yee haue giuen your members seruants to vncleannesse, & to iniquitie (from one iniquitie to another) euen so now giue ouer your members seruants vnto righteousnesse, that ye may be sanctified. For when yee Rom. 6. 19.

The viij. sunday after trinitie.

were seruants of sinne, ye were voyd of righteousnes. What fruite had ye then in those things whereof ye are nowe ashamed? For the ende of those things is death. But nowe are ye deliuered from sin, and made the seruaunts of God, and haue your fruit to be sanctified, and the end euerlasting life: for the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

The Gospel.

Mar. 8. 1. IN those dayes, when there was a very great company, & had nothing to eate, Iesus called his disciples vnto him, & said vnto them, I haue compassion on the people, because they haue bene nowe with me three dayes, and haue nothing to eate, and if I sende them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread here in the wildernesse, to satisfie these? And he asked them, How many loaues haue ye? They said, Seuen. And he commaunded the people to sit downe on the ground. And he tooke the seuen loaues, and when he had giuen thanks, he brake and gaue to his Disciples to set before them: and they did set them before the people. And they had a few small fishes: and when he had blessed, he commaunded them also to bee set before them. And they did eate, and were sufficed. And they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousand. And he sent them away.

The viij. sunday after trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtful things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

The

The ix. sunday after trinitie.

The Epistle.

BRethren, we are debters, not to the flesh, to liue after the flesh: For if yee liue after the flesh, yee shall die. But if ye, through the spirit, do mortifie the deeds of the body, ye shall liue. For as many as are ledde by the Spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but ye haue receiued the spirit of adoption, whereby ye cry Abba, Father. The same spirit certifieth our spirit, that we are the sonnes of God. If wee be sonnes, then are wee also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him. Rom. 8. 12.

The Gospel.

BEware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues: yee shall knowe them by their fruites. Doe men gather grapes of thornes: Or figs of thistles: Euen so, euery good tree bringeth foorth good fruits: but a corrupt tree bringeth foorth euill fruites. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not foorth good fruit, is hewen downe, and cast into the fire. Wherefore, by their fruites yee shall knowe them. Not euery one that saith vnto mee, Lord, Lord, shall enter into the kingdome of heauen: but hee that doeth the will of my Father which is in heauen. Matth. 7. 15.

The ix. Sunday after trinitie.

The Collect.

GRaunt to vs Lord, wee beseech thee, the spirite to thinke and doe alwayes such things as bee rightfull, that wee which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The ix. sunday after trinitie.

The Epistle.

1. Cor. 10. 1.

Brethren, I would not that ye should be ignorant, howe that our fathers were all vnder the cloud, and all passed through the sea, and were all baptized vnder Moses in the cloud, and in the Sea, and did all eate of one spirituall meate, and did al drinke of one spirituall drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that wee should not lust after euill things, as they lusted: and that yee should not be worshippers of Images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twentie thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure yee, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the endes of the world are come vpon. Wherefore let him that thinketh he standeth, take heed least he fal. There hath none other tentation taken you, but such as followeth the nature of man. But God is faithful, which shal not suffer you to be tempted aboue your strength, but shall in the midst of temptation make a way, that ye may be able to beare it.

The Gospel.

Luke 16. 1.

Iesus said vnto his Disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that he had wasted his goods. And he called him, & said vnto him, Howe is it that I heare this of thee? Giue accompts of thy Stewardship, for thou mayest be no longer Steward. The Steward saide within himselfe, What shall I doe? For my master taketh away from me the Stewardship. I cannot dig, & to beg I am ashamed

aſhamed. I wote what to do, that when I am put out of the Stewardſhip, they may receiue mee into their houſes. So when he had called all his maſters debters together, he ſaide vnto the firſt, How much owest thou vnto my maſter? And he ſaid, An hundred tunnes of oyle. And he ſaid vnto him, Take thy bill, and ſit downe quickly, and write fiftie. Then ſaid hee to another, How much owest thou? And he ſaide, An hundred quarters of wheate. Hee ſaide vnto him, Take thy bill, and write fourescore. And the Lord commended the vniuſt Steward, becauſe hee had done wiſely. For the children of this world are in their nation wiſer then the children of light. And I ſay vnto you, make you friends of the vnrighteous Mammon, that when ye ſhall haue neede, they may receiue you into euerlaſting habitations.

The x. ſunday after trinitie.

The Collect.

LEt thy merciſull eares, O Lorde, bee open to the prayers of thy humble ſeruants: And that they may obteine their petitions, make them to aſke ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord.

The Epiſtle.

COncerning ſpirituall things, brethren, I would not haue you ignorant. Yee knowe that ye were Gentiles, & went your wayes vnto dumbe images, euen as yee were led. Wherefore I declare vnto you, that no man ſpeaking by the Spirit of God, defieth Jeſus. Alſo no man can ſay that Jeſus is the Lorde, but by the holy Ghoſt. There are diuerſities of gifts, yet but one ſpirit. And there are differences of adminiſtrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the ſpirit is giuen to euery man to edifie withall. For to one is giuen, through the ſpirite, the vtterance of wiſedome, to another is giuen the vtterance of knowledge 1.Cor.12. 1.

The xj. ſunday after trinitie.

by the ſame ſpirite, to another is giuen faith by the ſame ſpirite, to another the gift of healing by the ſame ſpirit, to another power to doe miracles, to another to propheſie, to another iudgment to diſcerne ſpirits, to another diuers tongues, to another the interpretation of tongues: And theſe all worketh the ſelfe ſame ſpirite, diuiding to euery man a ſeuerall gift, euen as he will.

The Goſpel.

Luke 19. 41.

AND when hee was come neere to Hieruſalem, he beheelde the Citie, and wept on it, ſaying, If thou haddeſt knowen thoſe things which belong vnto thy peace, euen in this thy day, thou wouldeſt take heede: but nowe are they hid from thine eyes. For the dayes ſhall come vnto thee, that thine enemies ſhall caſt a banke about thee, and compaſſe thee round, and keepe thee in on euery ſide, and make thee euen with the ground, and thy children which are in thee: And they ſhall not leaue in thee one ſtone vpon another, becauſe thou knoweſt not the time of thy viſitation. And he went into the Temple, and began to caſt out them that ſolde therein, and them that bought, ſaying vnto them, It is written, My houſe is the houſe of prayer, but ye haue made it a denne of theeues. And hee taught dayly in the Temple.

The xj. ſunday after trinitie.

The Colect.

GOd, which declareſt thy Almightie power moſt chiefly in ſhewing mercie and pitie: giue vnto vs aboundantly thy grace, that wee running to thy promiſes, may be made partakers of thy heauenly treaſure, through Jeſus Chriſt our Lord.

The

The xj. Sunday after trinitie.

The Epistle.

BRethren, as perteining to the Gospel which I preached vnto you, which ye haue also accepted, and in the which yee continue, by the which yee are also saued: I do you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine: For first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the Scriptures: And that he was buried, and that he arose againe the thirde day, according to the Scriptures, and that hee was seene of Cephas, then of the twelue: After that, he was seene of moe then fiue hundreth brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared he to Iames, then to all the Apostles, and last of all hee was seene of mee, as of one that was borne out of due time: For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the Cõgregation of God. But by the grace of God, I am that I am: and his grace which is in mee, was not in vaine. But I laboured more aboundantly then they all: yet not I, but the grace of God which is with mee. Therefore, whether it were I, or they, so wee preached, and so yee haue beleeued. 1.Cor.15. 1.

The Gospel.

CHrist tolde this parable vnto certeine which trusted in themselues that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stoode and praied thus with himselfe: God I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing afarre off, would not lift vp his eyes to heauen, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shall bee brought low: and he that humbleth himselfe, shalbe exalted. Luke 18. 9.

The xij. Sunday after trinitie.

The Collect.

ALmightie and euerlasting God, which art alwaies more ready to heare, then we to pray, and art wont to giue more then either wee desire or deserue: Poure downe vpon vs the aboundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, & giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2.Cor.3. 4. SUch trust haue wee through Christ to Godwarde, not that wee are sufficient of our selues to thinke any thing as of our selues: but if wee bee able vnto any thing, the same commeth of God, which hath made vs able to minister the newe Testament, not of the letter, but of the spirit: For the letter killeth, but the spirit giueth life. If the ministratiõ of death, through the letters figured in stone, was glorious, so that the children of Israel could not beholde the face of Moses for the glory of his countenance (which glory is done away:) why shall not the ministration of the spirite bee much more glorious? For if the ministration of condemnation bee glorious, much more doeth the ministration of righteousnes exceede in glory.

The Gospel.

Mar.7.31. IEsus departed from the coastes of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coastes of the ten Cities. And they brought vnto him one that was deafe, and had an impediment in his speach: and they prayed him to put his hande vpon him. And when hee had taken him aside from the people, hee put his fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen, and sighed, and saide vnto him, Ephata, that is to say, Bee opened. And straight-

straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more hee forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake.

The xiij. Sunday after trinitie.

The Collect.

ALmightie and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: Grant We beseech thee, that we may so run to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

TO Abraham and his seed were the promises made. He saieth not, In his seeds, as many: but, In thy seed, as of one, which is Christ. Gal. 3. 16.
This I say, that the law which began afterward beyond foure hundred & thirtie yeres, doeth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the lawe, it commeth not now of promise: But God gaue it to Abraham by promise. Wherefore then serueth the law? The lawe was added because of transgression (til the seed came, to whom the promise was made) & it was ordained by Angels in the hand of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the Lawe then against the promise of God? God forbid. For if there had bene a lawe giuen which could haue giuen life, then no doubt righteousnes should haue come by the lawe. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should bee giuen to them that beleeue.

The

The xiij. Sunday after trinitie.

The Gospel.

Luk. 10. 23.

Appy are the eyes which see the things that ye see. For I tel you that many Prophets and Kings haue desired to see those things which yee see, and haue not seene them, and to heare those things which ye heare, & haue not heard them. And behold, a certaine lawyer stood vp, and tempted him, saying, Master, What shall I doe to inherite eternall life? Hee sayd vnto him, What is written in the lawe? How readest thou? And he answered, and sayd, Loue the Lord thy God with all thy heart, and with all thy soule, & with all thy strength, and with all thy mind, and thy neighbour as thy selfe. And he sayd vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee, willing to iustifie himselfe, sayd vnto Iesus, And who is my neighbour? Iesus answered and said, A certaine man descended from Hierusalem to Iericho, and fell among thieues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certaine priest that same way, and when he sawe him, hee passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, & passed by. But a certaine Samaritane, as hee iourneied, came vnto him, and when he saw him, he had compassion on him, and went to, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow when he departed, he tooke out two pence, and gaue them to the host, and said vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come again, I will recompense thee. Which now of these three, thinkest thou was neighbour vnto him that fell among the thieues? And he sayd vnto him, He that shewed mercy on him. Then sayd Iesus to him, Goe, and do thou likewise.

The

The xiiij. Sunday after trinitie.

The Collect.

ALmightie and euerlasting God, giue vnto vs the encrease of faith, hope, and charitie: and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Jesus Christ our Lord.

The Epistle.

I Say, Walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirite, and the spirite contrary to the flesh. These are contrary one to the other, so that ye cannot doe whatsoeuer yee would. But if ye be led of the spirit, then are ye not vnder the lawe. The deeds of ỹ flesh are manifest, which are these: Adultery, fornication, vncleannesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder, drunkennesse, gluttonie, and such like, of the which I tel you before, as I haue told you in times past, that they which commit such things, shall not bee inheriters of the kingdom of God. Contrarily, the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no lawe. They truely that are Christes, haue crucified the flesh, with the affections and lustes. Gal. 5. 16.

The Gospel.

AND it chanced as Jesus went to Hierusalē, that hee passed through Samaria, and Galilee. And as hee entred into a certaine towne, there met him tenne men that were lepers which stood afarre off, and put foorth their voyces, and sayde, Jesus master, haue mercy on vs. When hee sawe them, he sayd vnto them, Goe, shewe your selues vnto the Priestes. And it came to passe, that as they went, they were clensed. And one of them, Luk. 17. 11

When

when he saw that he was cleansed, turned backe againe, and with a loud voyce praysed God, and fell downe on his face at his feete, and gaue him thanks. And the same was a Samaritane. And Jesus answered and said, Are there not ten clensed? But where are those nine? There are not found that returned againe to giue God prayse, saue onely this stranger. And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

The xv. Sunday after trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetuall mercy: And because the frailtie of man without thee cannot but fal, keepe vs euer by thy helpe, & lead vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

Gal. 6. 11. YE see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to be circumcised, onely least they should suffer persecution for the crosse of Christ. For they themselues which are circumcised, keepe not the lawe, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioice, but in the crosse of our Lord Jesus Christ, whereby the world is crucified vnto me, and I vnto the world. For in Christ Jesu, neither circumcisiō auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walk according vnto this rule, peace be on them, and mercy, and vpon Israel, that pertaineth to God. From henceforth let no man put me to businesse: For I beare in my body the markes of the Lord Jesu. Brethren, the grace of our Lord Jesus Christ be with your spirit, Amen.

The

The xvj. Sunday after trinitie.

The Gospel.

NO man can serue two masters: For either he shall hate the one and loue the other, or else leane to the one and despise the other. Ye can not serue God and Mammon. Therefore I say vnto you, Bee not carefull for your life, what yee shall eate or drinke, nor yet for your body, what rayment yee shall put on. Is not the life more worth then meat: and the body more of value then raiment: Behold the fowles of the aire, for they sowe not, neither doe they reape, nor carie into the barnes, and your heauenly Father feedeth them. Are ye not much better then they: Which of you by taking carefull thought can adde one cubite vnto his stature: And why care ye for raiment: Consider the Lilies of the field how they growe, they labour not, neither doe they spinne: and yet I say vnto you, that euen Solomon in all his roialtie was not clothed like one of these. Wherefore if God so clothe the grasse of the field, which though it stand to day, is to morrow cast into the fornace, shall hee not much more do the same for you, O ye of litle faith: Therefore take no thought, saying, What shall Wee eate, or What shall Wee drinke, or WhereWith shall Wee bee clothed: After all these things doe the Gentiles seeke. For your heauenly Father knoweth that ye haue need of all these things. But rather seeke ye first the kingdom of God, & the righteousnes thereof, and all these things shalbe ministred vnto you. Care not then for the morrow, for to morrow day shal care for it selfe. Sufficient vnto the day is the trauell thereof. Mat. 6. 24.

The xvj. Sunday after trinitie.

The Collect.

LOrd, we beseech thee, let thy continuall pitie cleanse and defend thy congregation: and because it can not continue in safetie without thy succor, preserue it euermore by thy helpe and goodnesse, through Jesus Christ our Lord.

The

The xvj. Sunday after trinitie.

The Epistle.

Eph.3.13. I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your prayse. For this cause I bowe my knees vnto the father of our Lord Jesus Christ, which is father of all that is called father in heauen and earth, that he would grant you according to the riches of his glory, that ye may bee strengthened with might by his spirit, in the inner man, that Christ may dwel in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehend with all Saintes, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that ye might bee fulfilled with all fulnesse, which commeth of God. Unto him that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs, be praise in the congregation by Christ Jesus, throwout all generations from time to time. Amen.

The Gospel.

Luk.7.11. AND it fortuned, that Jesus went into a citie called Naim, and many of his disciples went with him, & much people. When he came nigh to the gate of the city, behold, there was a dead man caried out, which was the only sonne of his mother, and shee was a widow, and much people of the citie was with her. And when the Lord sawe her, he had compassion on her, & said vnto her, Weep not. And he came nigh, and touched the coffin: and they that bare him, stood still. And he sayd, Yong man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumor of him went forth throwout all Jury, and throwout all the regions which lie round about.

The

The xvij. Sunday after trinitie.

The Collect.

LOrde, wee pray thee, that thy grace may allwayes preuent and follow vs, and make vs continually to be giuen to al good workes through Jesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lordes) exhort you, ỹ ye walke worthy of the vocation wherewith ye are called, with all lowlinesse & meeknesse, with humblenesse of minde, forbearing one another through loue, and bee diligent to keep the vnitie of the spirite, through the bond of peace: being one body and one spirit, euen as yee are called in one hope of your calling. Let there be but one Lorde, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all. Eph. 4. 1.

The Gospel.

IT chanced that Jesus went into the house of one of ỹ chiefe Pharises, to eate bread on the Sabboth day, and they watched him. And behold there was a certaine man before him which had the dropsie. And Jesus answered & spake vnto the Lawyers & Pharises, saying, Is it lawfull to heale on the sabboth day? And they held their peace. And he tooke him, & healed him, & let him go, & answered them, saying, Which of you shal haue an Asse, or an Ore fallen into a pit, and wil not straightway pull him out on ỹ Sabboth day? And they could not answer him againe to these things. He put forth also a similitude to the ghests, when he marked how they preassed to be in the highest roomes, and sayde vnto them, When thou art bidden to a wedding of any man, sit not downe in the highest roome, least a more honourable man then thou bee bidden of him, and hee that bade him and thee, come and say to thee, Giue this mā roome: and thou begin with shame to take the lowest Luk. 14. 1.

lowest roome. But rather when thou art bidden, go and sit in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought low, and he that humbleth himselfe, shalbe exalted.

The xviij. Sunday after trinitie.

The Collect.

LOrd, We beseech thee, grant thy people grace to auoid the infections of the deuil, & with pure heart and mind to folow thee the onely GOD, through Jesus Christ our Lord.

The Epistle.

1.Cor.1.4 THanke my GOD alwayes on your behalfe, for the grace of God which is giuen you by Jesus Christ, that in all things yee are made rich by him, in al vtterance, & in all knowledge, by the which things the testimonie of Jesus Christ was confirmed in you, so that ye are behind in no gift, waiting for ỹ appearing of our Lord Jesus Christ, which shall also strengthen you to the end, that ye may be blameles in the day of the comming of our Lord Jesus Christ.

The Gospel.

Matt.22. 34. WHen ỹ Pharises had heard that Jesus had put the Sadduces to silence, they came together, & one of them, which was a Doctor of the law, asked him a question, tempting him, and saying, Master, which is the greatest commandement in the lawe? Jesus sayd vnto him, Thou shalt loue the Lord thy God with all thine heart, and with all thy soule,

ſoule, and with all thy minde. This is the firſt & greateſt commandement. And the ſecond is like vnto it, Thou ſhalt loue thy neighbour as thy ſelfe. In theſe two Commandements hang all the Law & the Prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What thinke ye of Chriſt: Whoſe ſonne is he: They ſaid vnto him, The ſonne of Dauid. He ſaid vnto them, How then doeth Dauid in ſpirit call him Lord, ſaying, The Lord ſaid vnto my Lorde, Sit thou on my right hand, till I make thine enemies thy footeſtoole: If Dauid then cal him Lord, how is he then his ſon: And no man was able to anſwere him any thing, neither durſt any man frō that day forth aſke him any mo queſtions.

The xix. Sunday after trinitie.

The Collect.

O God, foraſmuch as without thee we are not able to pleaſe thee, grant that the working of thy mercie may in all things direct and rule our hearts, through Jeſus Chriſt our Lord.

The Epiſtle.

THis I ſay, and teſtifie through the Lord, that yee henceforth walke not as other Gentiles walke, in vanitie of their minde, Ephes. 4. 17. while they are blinded in their vnderſtanding, being far from a godly life, by the meanes of the ignorance that is in them, and becauſe of the blindnes of their hearts: Which being paſt repentance, haue giuen themſelues ouer vnto wantonnes, to worke all maner of vncleannes, euen with greedineſſe. But ye haue not ſo learned Chriſt: If ſo bee that yee haue heard him, and haue bene taught in him, as the trueth is in Jeſu (as concerning the conuerſation in times paſt) to lay from you the olde man, which is corrupt, according to the deceiuable luſtes, to bee renewed alſo in the ſpirite of your minde, and to put on that newe man, which after God is ſhapen in righteouſneſſe and true holineſſe. Wherefore put away lying, and ſpeake euery man

trueth vnto his neighbour, forasmuch as wee are members one of another. Be angry, and ſinne not. Let not the ſunne go downe vpon your wrath, neither giue place to the backbiter. Let him that ſtole, ſteale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthie communication proceede out of your mouth, but that which is good to edifie withal, as oft as neede is, that it may miniſter grace vnto the hearers. And grieue not the holy ſpirit of God, by whom ye are ſealed vnto the day of redemption. Let all bitternes, and fiercenes, and wrath, and roaring, & curſed ſpeaking be put away from you, with all malicioulneſſe. Bee ye curteous one to another, merciful, forgiuing one another, euen as God for Chriſts ſake hath forgiuen you.

The Goſpel.

Matt. 9. 1. IEſus entred into a ſhip, & paſſed ouer, and came into his owne citie. And behold, they brought to him a man ſicke of the palſie, lying in a bed. And when Jeſus ſaw the faith of them, he ſaid to the ſicke of the palſie, Sonne, be of good cheere, thy ſinnes be forgiuen thee. And beholde, certaine of the Scribes ſaid within themſelues, This man blaſpheneth. And when Jeſus ſaw their thoughts, he ſaid, Wherefore thinke yee euill in your hearts? whether is it eaſier to ſay, Thy ſinnes be forgiuen thee: or to ſay, Ariſe, & walke? But that ye may knowe that the ſonne of man hath power to forgiue ſinnes in earth: Then ſaith hee to the ſicke of the palſie, Ariſe, take vp thy bed, and goe vnto thy houſe. And hee aroſe, and departed to his houſe. But the people that ſaw it, marueiled, & glorified God, which had giuen ſuch power vnto men.

The xx. Sunday after trinitie.

The Collect.

ALmightie and mercifull God, of thy bountifull goodneſſe keepe vs from all things that may hurt vs: that wee being ready both in body and ſoule, may with free hearts accompliſh thoſe things

that

that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

TAke heede therefore how yee walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore be ye not vnwise, but vnderstand what the will of the Lorde is, and be not drunken with wine, wherein is excesse: but bee yee filled with the spirite, speaking vnto your selues in Psalmes and hymnes and spirituall songs, singing and making melodie to the Lord in your hearts, giuing thankes alwayes for all things vnto God the Father, in the Name of our Lorde Iesus Christ, submitting your selues one to another in the feare of God. Ephes. 5. 15.

The Gospel.

IEsus said vnto his Disciples, The kingdome of heauen is like vnto a man that was a king, which made a marriage for his sonne, and sent forth his seruants to call them that were bidden to the wedding: and they would not come. Againe hee sent foorth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his marchandise, and the remnant tooke his seruants, and intreated them shamefully, and slewe them. But when the king heard thereof, hee was wroth, and sent foorth his men of warre, and destroyed those murderers, and burnt vp their citie. Then said he vnto his seruants, The marriage in deede is prepared, but they which were bidden, were not worthy. Goe yee therefore out into the high wayes, and as many as yee finde, bidde them to the marriage. And the seruants went foorth into the high wayes, and gathered together all, as many as they could finde, both good and badde: and the wedding was furnished with ghestes. Then the King came in to see the ghestes, and when hee spied there a Matth. 22. 1.

man which had not on a wedding garment, he said vnto him, Friende, howe camest thou in hither, not hauing a wedding garment? And he was euen speechlesse. Then saide the King to the ministers, Take and binde him hand and foot, and cast him into vtter darkenesse, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

The xxj. sunday after trinitie.

The Collect.

GRaunt wee beseech thee mercifull Lorde, to thy faithfull people pardon & peace, that they may bee cleansed from all their sinnes, and serue thee with a quiet minde, through Jesus Christ our Lord.

The Epistle.

Ephes. 6. 10.

MY brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that yee may stand against all the assaults of the deuill. For wee wrestle not against flesh & blood, but against rule, against power, against worldly rulers, euen gouernours of the darknesse of this world, against spiritual craftinesse in heauenly things. Wherfore take vnto you the whole armour of God, that ye may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes girde with the trueth, hauing on the breastplate of righteousnes, and hauing shoes on your feete, that ye may be prepared for the Gospel of peace. Aboue all, take to you the shielde of faith, wherewith yee may quench all the fierie darts of the wicked, and take the helmet of saluation, and the sworde of the Spirit, which is the word of God. And pray alwayes with all maner prayer and supplication in the spirit, and watch thereunto with all instance and supplication, for al Saints, and for me, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the secrets of ỹ Gospel (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The

The xxij. ſunday after trinitie.

The Goſpel.

THere was a certaine ruler, whoſe ſonne was ſicke at Capernaum. As ſoone as the ſame heard that Iohn 4. 46.
Jeſus was come out of Jury into Galilee, hee went vnto him and beſought him that hee would come downe and heale his ſonne: for he was euen at the point of death. Then ſaide Jeſus vnto him, Except yee ſee ſignes and wonders, ye will not beleeue. The ruler ſaide vnto him, Sir, come downe or euer that my ſonne die. Jeſus ſaith vnto him, Goe thy way, thy ſonne liueth. The man beleeued the word that Jeſus had ſpoken vnto him, and he went his way. And as he was going downe, the ſeruants met him, and told him, ſaying, Thy ſonne liueth. Then enquired he of them the houre when he began to amend. And they ſaid vnto him, Yeſterday at the ſeuenth houre the feuer left him. So the father knewe that it was the ſame houre in the which Jeſus ſaide vnto him, Thy ſonne liueth. And he beleeued, and all his houſhold. This is againe the ſecond miracle that Jeſus did, when he was come out of Jurie into Galilee.

The xxij. Sunday after trinitie.

The Collect.

LOrd wee beſeech thee to keepe thy houſholde the Church in continuall godlineſſe, that through thy protection it may be free from all aduerſities, and deuoutly giuen to ſerue thee in good workes, to the glory of thy Name, through Jeſus Chriſt our Lord.

The Epiſtle.

IThanke my God with all remembrance of Phil. 1. 3.
you alwayes in all my prayers for you, and pray with gladneſſe, becauſe ye are come into the felowſhip of the Goſpel, from the firſt day vntill nowe: and am ſurely certified of this, that hee which hath begunne a good worke in you, ſhall performe it, vntill the day of Jeſus Chriſt, as it

becommeth mee that I ſhould iudge ſo of you all, becauſe I haue you in my heart, foraſmuch as ye are all companions of grace with mee, euen in my bonds, and in the defending and eſtabliſhing of the Goſpel. For God is my record, how greatly I long after you all, from the very heart roote in Jeſus Chriſt. And this I pray, that your loue may increaſe yet more and more in knowledge, & in all vnderſtanding, that yee may accept the things that are moſt excellent, that ye may be pure, and ſuch as offend no man, vntil the day of Chriſt, being filled with the fruite of righteouſneſſe, which commeth by Jeſus Chriſt, vnto the glory and praiſe of God.

The Goſpel.

Matt. 18. 21.

PEter ſaid vnto Jeſus, Lord, how oft ſhal I forgiue my brother, if he ſinne againſt mee: till ſeuen times: Jeſus ſayeth vnto him, I ſay not vnto thee, vntill ſeuen times: but, ſeuentie times ſeuen times. Therfore is the kingdome of heauen likened vnto a certaine man that was a King, which would take accompts of his ſeruaunts. And when he had begunne to recken, one was brought vnto him, which ought him ten thouſand talents: but foraſmuch as hee was not able to pay, his Lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſeruant fell downe, & beſought him, ſaying, Sir, haue patience with me, and I wil pay thee all. Then had the Lord pitie on that ſeruant, & looſed him, and forgaue him the debt. So the ſame ſeruant went out, and founde one of his fellowes which ought him an hundred pence: and he laid hands on him, and tooke him by the throate, ſaying, Pay that thou oweſt. And his fellow fell downe, and beſought him, ſaying, Haue patience with me, and I wil pay thee al. And he would not, but went and caſt him into priſon, till hee ſhould pay the debt. So when his fellowes ſaw what was done, they were very ſory, and came and tolde vnto their Lorde all that had happened.

happened. Then his Lorde called him, and ſaid vnto him, O thou vngracious ſeruant, I forgaue thee all that debt when thou deſiredſt me: ſhouldeſt not thou alſo haue had compaſſion on thy fellow, euen as I had pitie on thee? And his Lord was wroth, and deliuered him to the Jailers, till hee ſhould pay all that was due vnto him. So likewiſe ſhall my heauenly Father do alſo vnto you, if ye from your hearts forgiue not euery one his brother their treſpaſſes.

The xxiij. Sunday after trinitie.

The Collect.

GOd our refuge and ſtrength, which art the authour of all godlineſſe, bee ready to heare the deuout prayers of the Church: and grant that thoſe things which we aſke faithfully, we may obtaine effectually, through Jeſus Chriſt our Lord.

The Epiſtle.

BRethren, be followers together of mee, and looke on them which walke euen ſo as yee haue vs for an enſample. For many walke of whom I haue told you often, and nowe tell you weeping, that they are the enemies of the croſſe of Chriſt, whoſe end is damnation, whoſe belly is their God, and glory to their ſhame, which are worldly minded. But our conuerſation is in heauen, from whence we looke for the Sauiour, euen the Lord Jeſus Chriſt, which ſhal change our vile body, that he may make it like vnto his glorious body, according to the working, whereby hee is able alſo to ſubdue all things vnto himſelfe. Phil. 3. 17.

The Goſpel.

THen the Phariſees went out, and tooke counſell how they might tangle him in his words. And they ſent out vnto him their Diſciples with Herods ſeruants, ſaying, Maſter, wee knowe that thou art true, & teacheſt the way of God truly, neither careſt thou for any man, Matt. 22. 15.

for thou regardeſt not the outward appearance of men. Tell vs therefore, howe thinkeſt thou: Is it lawfull that tribute be giuen vnto Ceſar, or not: But Jeſus perceiuing their wickedneſſe, ſaid, why tempt ye mee ye hypocrites: Shewe mee the tribute money. And they tooke him a penie. And he ſaide vnto them, whoſe is this image & ſuperſcription: They ſaide vnto him, Ceſars. Then ſaide hee vnto them, Giue therefore vnto Ceſar the things which are Ceſars, and vnto God, thoſe things which are Gods. When they heard theſe words, they marueiled, and left him, and went their way.

The xxiiij. ſunday after trinitie.

The Collect.

LOrd, We beſeech thee aſſoile thy people from their offences, that through thy bountifull goodneſſe wee may bee deliuered from the bandes of all thoſe ſinnes, which by our frailtie Wee haue committed, Grant this, &c.

The Epiſtle.

Col. 1. 3. WE giue thankes to God the Father of our Lorde Jeſus Chriſt, alwayes for you in our prayers. For wee haue heard of your faith in Chriſt Jeſu, and of the loue which yee beare to all Saints, for the hopes ſake which is layde vp in ſtore for you in heauen. Of which hope yee heard before by the true word of the Goſpel, which is come vnto you, euen as it is into all the worlde, and is fruitfull, as it is alſo among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as yee learned of Ephra our deare fellowe ſeruant, which is for you a faithfull miniſter of Chriſt, which alſo declared vnto vs your loue which ye haue in the ſpirit. For this cauſe wee alſo, euen ſince the day wee heard of it, haue not ceaſſed to pray for you, and to deſire that ye might bee fulfilled with the knowledge of his will, in all wiſedome and ſpirituall vnderſtanding, that yee might walke worthy of the Lord, that in all things yee may

pleaſe, being fruitfull in all good workes, and increaſing in the knowledge of God, ſtrengthened with all might through his glorious power, vnto all patience and long ſuffering, with ioyfulnes, giuing thanks vnto the Father, which hath made vs meete to bee partakers of the inheritance of the Saints in light.

The Goſpel.

Hile Jeſus ſpake vnto the people, behold, there came a certain ruler and worſhipped him, ſaying, My daughter is euen nowe deceaſed, but come and lay thine hand vpon her, and ſhe ſhall liue. And Jeſus aroſe and followed him, and ſo did his diſciples. And behold, a womã which was diſeaſed with an iſſue of blood twelue yeeres, came behind him, and touched the hemme of his veſture. For ſhe ſayd within her ſelfe, If I may touch but euen his veſture onely, I ſhalbe ſafe. But Jeſus turned him about, and when he ſawe her, he ſayd, Daughter, bee of good comfort, thy faith hath made thee ſafe. And the woman was made whole euen the ſame time. And when Jeſus came into the rulers houſe, and ſawe the minſtrels and people making a noyſe, he ſayd vnto them, Get you hence, for the mayd is not dead, but ſleepeth. And they laughed him to ſcorne. But when the people were put forth, he went in, & tooke her by the hand, and ſayd, Damoſel, ariſe. And the Damoſel aroſe. And this noyſe was abroad in all that land. Mat. 9. 18.

The xxv. Sunday after trinitie.

The Collect.

Stirre vp, we beſeech thee, O Lorde, the wils of thy faithfull people, that they plenteouſly bringing forth the fruite of good workes, may of thee bee plenteouſly rewarded, through Jeſus Chriſt our Lord, Amen.

The

The xxv. Sunday after trinitie.

The Epistle.

Iere. 23. 5. BEhold, the time commeth, saieth the Lord, that I will raise vp the righteous branch of Dauid, which King shall beare rule, and he shal prosper with wisedom, and shall set vp equitie and righteousnes againe in earth. In his time shal Juda be saued, and Israel shal dwel without feare. And this is the name that they shal call him, euen, The Lord our righteousnes. And therefore behold, the time commeth, saith the Lord, that it shalbe no more sayd, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought foorth and led the seed of ỹ house of Israel out of the North land, and from al countries where I haue scattered them, and they shal dwel in their owne land againe.

The Gospel.

Iohn 6. 5. WHen Jesus lift vp his eies, & saw a great company come vnto him, he saieth vnto Philip, Whence shal we buy bread that these may eate? This he sayd to proue him, for hee himselfe knewe what hee would do. Philip answered him, Two hundreth penyworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew Simon Peters brother) said vnto him, There is a lad here, which hath fiue barly loaues & two fishes, but what are they among so many? And Jesus sayd, Make the people sit down. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Jesus tooke the bread, & when he had giuen thanks, he gaue to his disciples, & the disciples to them that were set downe, & likewise of the fishes as much as they would. When they had eaten inough, he saieth vnto his disciples, Gather vp the broken meate which remaineth, that nothing bee lost. And they gathered it together, & filled twelue baskets with the broken meate of the fiue barly loaues, which broken meate remained vnto them ỹ had eaten. Then those men (when they had seen the miracle that

Jesus

S. Andrewes day.

Jesus did) sayd, This is of a trueth the same Prophet that should come into the World.

If there be any moe Sundayes before Aduent Sunday, to supplie the same, shall be taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

S. Andrewes day.

The Collect.

ALmighty God, which diddest giue such grace vnto thy holy Apostle saint Andrew, that he readily obeyed the calling of thy sonne Jesus Christ, and followed him without delay: graunt vnto vs all, that we, being called by thy holy Word, may forthwith giue ouer our selues obediently to follow thy holy commaundements, through the same Jesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth that Jesus is the Lord, and beleeue in thy heart that God raised him vp frō death, thou shalt be safe. For to beleeue with the heart, iustifieth, & to knowledge with the mouth, maketh a man safe. For the Scripture saieth, Whosoeuer beleeueth on him, shall not be confounded. There is no difference betweene the Jew & the Gentile: For one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doeth call on the Name of the Lord, shall be safe. How then shall they call on him, on whom they haue not beleeued? How shall they beleeue on him, of whō they haue not heard? How shall they heare without a preacher? And how shall they preach without they be sent? As it is written, How beautifull are the feete of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esai saith, Lord, who hath beleeued our sayings? So then, faith commeth by hearing, and hearing commeth by the Word of God. But I aske, Haue they not heard? No doubt their sound went out into all landes, and their wordes into the endes of the world. But I demaund whether Rom. 10. 9

whether Israel did know or no: First Moses saieth, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esai after that is bold, and saieth, I am found of them that sought mee not, I am manifest vnto them that asked not after me. But against Israel he saieth, All day long haue I stretched forth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel.

Mat.4.18. AS Iesus walked by the sea of Galilee, hee saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) & he saieth vnto them, Follow mee, and I wil make you to become fishers of men. And they straightway left their nets, and followed him. And whē he was gone forth from thence, he sawe other two brethren, James the sonne of Zebedee, & John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediately left the ship and their father, and followed him.

S. Thomas the Apostle.

The Collect.

ALmightie & euerliuing God, which for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to bee doubtfull in thy sonnes resurrection: Graunt vs so perfectly, and without all doubt to beleeue in thy Sonne Iesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Iesus Christ, to whom with thee and the holy Ghost, be all honour, &c.

The Epistle.

Eph.2.19. NOw are ye not strangers, nor forreiners, but citizens with the saints, and of the houshold of God, and are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: in whom What building so

The conuersion of S.Paul.

soeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

THomas one of the twelue, which is called Didymus, was not with them when Jesus came. The other disciples therefore sayd vnto him, Wee haue seene the Lorde. But he sayd vnto them, Except I see in his handes the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleeue. And after eight dayes, again his disciples were within, and Thomas with them. Then came Jesus, when the doores were shut, and stood in ỹ midst, and sayd, Peace bee vnto you. And after that, he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and bee not faithlesse but beleeuing. Thomas answered, and sayd vnto him, My Lord, and my God. Jesus said vnto him, Thomas, because thou hast seene me, thou hast beleeued. Blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Jesus in the presence of his disciples, which are not written in this booke. These are written, that ye might beleeue, that Jesus Christ is the sonne of God, and that (in beleeuing) ye might haue life through his Name. Ioh. 20. 24

The conuersion of S.Paule.

The Collect.

GOD which hast taught all the worlde, through the preaching of thy blessed Apostle Saint Paul, graunt we beseech thee, that wee which haue his wonderful conuersiõ in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Jesus Christ our Lord.

The

The conuersion of S. Paul.

The Epistle.

Act. 9. 1.

ND Saul yet breathing out threatnings and slaughter against the disciples of the Lorde, went vnto the hie Priest, & desired of him letters to cary to Damasco, to the synagogues, that if hee found any of this way (were they men or women) he might bring them bound to Hierusalem. And When he iourneied, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heauen, and hee fell to the earth, and heard a voyce saying to him, Saul, Saul, Why persecutest thou mee? And he sayd, What art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kicke against the pricke. And hee both trembling and astonied, sayd, Lord, What Wilt thou haue mee to doe? And the Lord sayd vnto him, Arise and go into the citie, and it shall be told thee what thou must doe. The men which iourneyed with him, stood amazed, hearing a voice, but seeing no man. And Saul arose from the earth, & When he opened his eyes, he sawe no man: but they led him by the hand, and brought him into Damasco. And he was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him sayd the Lord in a vision, Ananias. And he sayd, Behold, I am here Lord. And the Lord sayd vnto him, Arise, and goe into the streete which is called Straight, and seeke in the house of Judas, after one called Saul of Tharsus. For behold, he praieth, and hath seene in a visiõ a man named Ananias, comming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to the saintes at Hierusalem. And here he hath authoritie of the hie Priests, to bind all ỹ call on thy name. The Lord sayd vnto him, Go thy way, for he is a chosẽ vessel vnto me, to beare my name before the Gentiles, & Kings, and the children of Israel. For I Will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord

that

that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had bene scales, and hee receiued sight, and arose, and was baptized, and receiued meat, and was comforted. Then was Saul a certaine dayes with the disciples which were at Damasco. And straightway hee preached Christ in the Synagogues, how that he was the Sonne of God. But all that heard him, were amazed and sayd, Is not this hee that spoiled them which called on this name in Hierusalem, and came hither for that intent, that hee might bring them bound vnto the hie Priests: But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

PEter answered, and sayde vnto Iesus, Behold, we haue forsaken all and followed thee, what shal we haue therefore? Iesus sayd vnto them, Verily I say vnto you, that when the Sonne of man shall sit in the seate of his maiestie, ye that haue followed me in the regeneration, shal sit also vpon twelue seates, & iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shal receiue an hundred fold, & shal inherite euerlasting life. But many that are first, shall be last, and the last shall be first. Mat. 19. 27.

The Purification of saint *Marie the Virgin.*

The Collect.

ALmighty and euerlasting God, we humbly beseech thy maiestie, that as thy onely begotten sonne was this day presented in the Temple in substance of our flesh: so grant that we may bee presented vnto thee with pure & cleare mindes, by Iesus Christ our Lord.

The

S. Matthias day.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

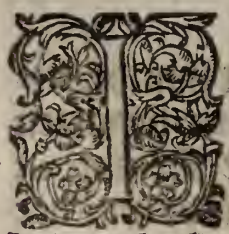
Luk. 2. 22. hen the time of their purification (after ỹ lawe of Moses) was come, they brought him to Hierusalem, to present him to the Lorde (as it is written in the Lawe of the Lorde: Euery man childe that first openeth the matrix, shal be called holy to the Lorde) and to offer (as it is sayde in the Lawe of the Lorde) a paire of turtle doues, or two yong pigeons. And behold there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that he should not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple.

S. Matthias day.

The Collect.

Almightie God, which in the place of the traitour Judas diddest chuse thy faithful seruant Matthias to bee of the number of the twelue Apostles: Graunt that thy Church, being alway preserued from false Apostles, may bee ordered and guided by faithfull and true pastours, through Jesus Christ our Lord.

The Epistle.

Act. 1. 15.  N those dayes Peter stood vp in the middes of the disciples, and sayd, (The number of names that were together, were about an hundred and twentie) Ye men and brethren, this Scripture must needes haue bene fulfilled, which the holy Ghost, through the mouth of Dauid, spake before of Judas, which was guide to them that tooke Jesus. For hee

was

was numbred with vs, and had obtained fellowship in this ministration. And the same hath nowe possessed a platte of ground with the reward of iniquitie, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, in so much that the same fielde is called in their mother tongue, Acheldama, that is to say, the bloody fielde. For it is written in the booke of Psalmes, His habitation be void, and no man be dwelling therein, and his bishopricke let another take. Wherefore of these men which haue companied with vs (all the time that the Lord Jesus had all his conuersation among vs, beginning at the baptisme of John, vnto that same day that hee was taken vp from vs) must one bee ordeined to bee witnesse with vs of his resurrection. And they appointed two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they said, Thou Lord which knowest the hearts of all men, shewe whether of these two thou hast chosen, that hee may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that he might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

IN that time Jesus answered, and saide, I thanke thee, O Father, Lord of heauen and earth, because thou hast hidde these things from the wise and prudent, and hast shewed them vnto babes: Verily Father, euen so was it thy good pleasure. All things are giuen vnto mee of my Father: and no man knoweth the Sonne, but the Father, neither knoweth any man the Father, saue the Sonne, and he to whomsoeuer the Sonne will open him. Come vnto me all yee that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye shal finde rest vnto your soules: for my yoke is easie, and my burden is light. Matth. 11. 25.

Annunciation of the

Virgine Mary.

The Collect.

WEe beseech thee Lorde, powre thy grace into our hearts, that as We haue knowen Christ thy sonnes incarnation by the message of an Angell: so by his crosse and passion wee may bee brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle.

Esa.7.10. GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it bee toward the depth beneath, or toward the height aboue. Then said Ahaz, I will require none, neither will I tempt the Lord. And he saide, Hearken to, yee of the house of Dauid: Is it not ynough for you that ye bee grieuous vnto men, but yee must grieue my God also? And therefore the Lord shall giue you a token: Beholde, a virgine shall conceiue, and beare a sonne, and thou his mother shalt cal his name Emmanuel. Butter and honie shall he eate, that he may know to refuse the euil, and to choose the good.

The Gospel.

Luke 1. 26. ANd in the sixt moneth, the Angel Gabriel was sent from God, vnto a Citie of Galilee named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of Dauid, and the virgines name was Mary. And the Angel went in vnto her, and saide, Haile full of grace, the Lorde is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde what maner of salutation that should bee. And the Angell saide vnto her, Feare not Mary, for thou hast found grace with God: Beholde, thou shalt conceiue in thy wombe, and beare a Sonne, and shalt cal his Name Jesus. He shalbe great, and shall bee called

called the sonne of the highest. And the Lord God shall giue vnto him the seate of his father Dauid, & he shall reigne ouer the house of Jacob for euer, and of his kingdome there shalbe none ende. Then saide Mary to the Angel, How shall this be, seeing I know not a man: And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, & the power of the highest shall ouershadow thee. Therefore also that holy thing which shalbe borne, shalbe called the Sonne of God. And beholde, thy cousin Elizabeth, shee hath also conceiued a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shalbe vnpossible. And Mary said, Beholde the handmayd of the Lord, be it vnto me according to thy word. And the Angel departed from her.

Saint Markes day.

The Collect.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist Saint Marke, giue vs grace that wee be not like children, caried away with euery blast of vaine doctrine: but firmely to be established in the trueth of thy holy Gospel, through Jesus Christ our Lord.

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Wherefore he saith, When he went vp on high, hee ledde captiuitie captiue, and gaue gifts vnto men. That hee ascended, What meaneth it, but that hee also descended first into the lower parts of the earth: He that descended, is euen the same also that ascended vp aboue all heauens to fulfill all things. And the very same made some Apostles, some Prophetes, some Euangelists, some shepheards, and teachers, to the edifying of the saints, to the worke and administration, euen to the edifying of the body of Christ, till We all come to the vnitie of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto Ephe. 4. 7.

the measure of the full perfect age of Christ: That we hencefoorth should be no more children, wauering and caried about with euery winde of doctrine, by the wilines of men, through craftinesse, whereby they lay awaite for vs to deceiue vs. But let vs folow the trueth in loue, and in al things growe in him which is the head, Euen Christ: in whom if all the body bee coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he encreaseth the body, vnto the edifying of it selfe through loue.

The Gospel.

Iohn 15. 1.

I Am the true Vine, and my Father is an husbandman. Euery branch that beareth not fruite in mee, hee will take away: and euery branch that beareth fruite, wil hee purge, that it may bring foorth more fruit. Nowe are yee cleane through the woordes which I haue spoken vnto you. Bide in mee, and I in you. As the branche cannot beare fruite of it selfe, except it bide in the Vine: no more can ye, except yee abide in me. I am the Vine, ye are the branches. Hee that abideth in mee, and I in him, the same bringeth foorth much fruite. For without mee can yee doe nothing. If a man bide not in me, he is cast foorth as a branche, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, and my woordes abide in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that ye beare much fruite, and become my Disciples. As the Father hath loued mee, euen so also haue I loued you, Continue you in my loue. If ye keepe my Commandements: yee shall abide in my loue, euen as I haue kept my Fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

Saint

S. Philip and Iames day.

The Collect.

ALmightie God, whom truely to knowe is euerlasting life: graunt vs perfectly to knowe thy Sonne Iesus Christ to bee the way, the trueth, and the life, as thou hast taught Saint Philip, and other the Apostles, through Iesus Christ our Lord.

The Epistle.

IAmes the seruant of God, and of the Lorde Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroade. My brethren, count it for an exceeding ioy, when ye fal into diuers temptations, knowing this, that the trying of your faith gendereth patience, and let patience haue her perfect worke, that ye may be perfect and sounde, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall bee giuen him. But let him aske in faith, and wauer not. For hee that doubteth, is like a waue of the Sea, which is tost of the windes, and caried with violence: neither let that man thinke, that hee shall receiue any thing of the Lorde. A wauering minded man is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when hee is exalted. Againe, let him that is rich, reioyce when hee is made lowe: For euen as the floure of the grasse shall hee passe away. For as the Sunne riseth with heat, and the grasse withereth, and his floure falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happy is the man that endureth temptation: for when he is tried, he shall receiue the crowne of life, which the Lorde hath promised to them that loue him. Iames 1. 1.

S. Philip and Iames day.

The Gospel.

Ioh. 14.1. AND Jesus said vnto his disciples, Let not your hearts be troubled. Yee beleeue in God, beleeue also in mee. In my Fathers house are many mansions: If it were not so, I would haue told you. I goe to prepare a place for you: And if I go to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I go, ye know, and the way ye know. Thomas saith vnto him, Lord, we know not whither thou goest, and howe is it possible for vs to knowe the way? Jesus saith vnto him, I am the way, & the trueth, and the life. No man commeth to the Father but by mee. If ye had knowen me, ye had knowen my Father also: And now ye know him, & haue seene him. Philip saith vnto him, Lord, shewe vs the Father, and it sufficeth vs. Jesus saith vnto him, Haue I bene so long time with you, and yet hast thou not knowen me? Philip, hee that hath seene mee, hath seene my Father: and howe sayest thou then, Shewe vs the Father? Beleeuest not thou, that I am in the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, is he that doeth the workes. Beleeue me that I am in the Father, and the father in mee: or els beleeue mee for the workes sake. Verily, verily I say vnto you, Hee that beleeueth on me, the workes that I do, the same shall he doe also: and greater workes then these shall he do, because I goe vnto my Father. And whatsoeuer ye aske in my Name, that will I do, that the Father may be glorified by the Sonne. If ye shall aske any thing in my Name, I wil do it.

Saint Barnabe Apostle.

The Collect.

LOrd Almightie, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let vs not bee destitute of thy manifolde gifts, nor yet of grace, to vse them alway to thy honour

honour and glory, through Jesus Christ our Lord.

The Epistle.

Tidings of these things came vnto the eares of the congregation which was in Hierusalem. And they sent forth Barnabas, that hee should goe vnto Antioch. Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lorde. For he was a good man, and full of the holy Ghost, & of faith, and much people was added vnto the Lord. Then departed Barnabas to Tharsus to seeke Saul: and whē he had found him, hee brought him vnto Antioch. And it chanced, that a whole yeere they had their conuersation with the congregation there, and taught much people, insomuch that the disciples of Antioche were the first that were called Christen. In those dayes came Prophets from the city of Hierusalem vnto Antioche. And there stoode vp one of them, named Agabus, and signified by the spirit, that there should bee great dearth throughout all the worlde: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Jury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. Acts. 11. 22.

The Gospel.

This is my commaundement, that ye loue together as I haue loued you. Greater loue hath no man then this, that a man bestowe his life for his friendes. Yee are my friends, if yee doe whatsoeuer I commaund you. Henceforth call I not you seruants: for the seruaunt knoweth not what his Lord doeth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordeined you to go Iohn 15. 12.

and bring foorth fruite, and that your fruite should remaine, that whatsoeuer ye aske of the Father in my Name, hee may giue it you.

Saint Iohn Baptist.

The Collect.

ALmightie God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Sonne our Sauiour by preaching of penance: make vs so to follow his doctrine and holy life, that wee may truely repent, according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lord.

The Epistle.

Esa. 40. 1. BE of good cheare, my people. O ye prophets, comfort my people, saith your God, comfort Hierusalem at the heart, and tel her that her trauaile is at an end, that her offence is pardoned, that she hath receiued of the Lordes hand sufficient correction for al her sinnes. A voice cried in the wildernes, Prepare ye way of the Lorde in the wildernes, make straight the path for our God in the desert. Let all valleis be exalted, and euery mountaine and hill be laide low. What so is crooked, let it be made straight, and let the rough be made plaine fields. For the glorie of the Lord shall appeare, & all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same voice spake, Now crie. And the Prophet answered, what shall I crie? That all flesh is grasse, and that all the goodlines thereof is as the floure of the fielde. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of ye Lord bloweth vpon them. Neuertheles, whether the grasse wither, or that the floure fade away, yet ye word of our God endureth for euer. Go vp vnto the high hil (O Sion) thou that bringest good tidings, lift vp thy voice with power, O thou preacher Hierusalem, lift it vp without feare, and

say

say vnto the cities of Juda, Behold your God, behold, ẏ Lord God shall come with power, and beare rule with his arme. Behold, he bringeth his treasure with him, & his works goe before him. He shal feed his flocke like an heardman: he shall gather the Lambs together with his arme, and cary them in his bosome, and shal kindly entreat those that beare yong.

The Gospel.

Lizabeths time came that shee should be deliuered, & she brought foorth a sonne. And her neighbors and her cousins heard say how the Lord had shewed great mercy vpon her, & reioyced with her. And it fortuned, that in the eight day they came to circumcise the child, & called his name Zacharie, after the name of his father. And his mother answered & sayd, Not so, but his name shalbe called John. And they said vnto her, There is none of thy kinred that is named with this name. And they made signes to his father, how hee would haue him called. And he asked for writing tables, & wrote, saying, His name is John. And they maruelled all. And his mouth was opened immediatly & his tongue also, & he spake & praysed God. And feare came on all them ẏ dwelt nigh vnto him. And all these sayings were noysed abroad throughout all the hie country of Jurie, & they that heard them, laied them vp in their hearts, saying, What maner of child shal this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Praysed bee the Lord God of Israel, for he hath visited & redeemed his people, and hath raised vp an horne of saluation vnto vs, in the house of his seruaunt Dauid, euen as he promised by ẏ mouth of his holy Prophetes, which were since the world began. That We should bee saued from our enemies, and from the hand of all that hate vs. That hee would deale mercifully with our fathers, and remember his holy Couenaunt. Luk. 1. 57.

that

that he would performe the othe which hee ſware to our father Abraham, for to giue vs. That we, being deliuered out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holines and righteouſneſſe, as are acceptable for him. And thou child ſhalt bee called the Prophet of the higheſt: for thou ſhalt go before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes, through the tender mercy of our God, Whereby the day ſpring from an high hath viſited vs. To giue light to them that ſit in darkeneſſe, and in the ſhadow of death, & to guide our feete into the way of peace. And the child grew, and waxed ſtrong in ſpirit, and was in Wilderneſſe, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

Saint Peters day.

The Collect.

ALmightie God, which by thy ſonne Ieſus Chriſt, haſt giuen thine Apoſtle S. Peter many excellent gifts, and commandedſt him earneſtly to feed thy flocke: make we beſeech thee al Biſhops and Paſtours diligently to preach thy holy Word, and the people obediently to follow the ſame, that they may receiue ỹ crowne of euerlaſting glory, through Ieſus Chriſt our Lord.

The Epiſtle.

Acts 12.1. AT the ſame time, Herod the king ſtretched forth his hands to vexe certaine of the congregation, & hee killed Iames the brother of Iohn with the ſword. And becauſe he ſawe it pleaſed ỹ Iewes, he proceeded further, & tooke Peter alſo. Then were ỹ daies of ſweet bread. And when he had caught him, he put him in priſon alſo, & deliuered him to foure quaternions of ſouldiers to be kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the congregation vnto God for him. And when Herod would haue brought him out vnto the people, the ſame night ſlept Peter betweene two ſouldiers, bound

bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel sayd vnto him, Gird thy selfe, and bind on thy sandales. And so he did. And he saieth vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, & wist not that it was trueth which was done by the Angel, but thought hee had seene a vision. When they were past the first and second watch, they came vnto the iron gate that leadeth vnto the citie, which opened to them by the owne accord: and they went out, and passed through one street, and foorthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a suretie that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the waiting of the people of the Iewes.

The Gospel.

Hen Iesus came into the coasts of the citie, which is called Cesarea Philippi, hee asked his disciples, saying, Whom do mẽ say that I the sonne of man am? They sayd, Some say ẏ thou art Iohn Baptist, some Elias, some Ieremias, or one of the Prophets. He saieth vnto them, But whom say yee that I am? Simon Peter answered & said, Thou art Christ the sonne of the liuing God. And Iesus answered, and sayd vnto him, Happy art thou Simon the sonne of Ionas: for flesh and blood hath not opened that vnto thee, but my father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keies of the kingdom of heauen: And whatsoeuer thou bindest in earth, shall be bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen. Matt. 16. 13.

Saint

S. Iames the Apostle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apostle Iames, leauing his father and al that he had, without delay was obedient vnto the calling of thy Sonne Iesus Christ, and folowed him: So we, forsaking all worldly and carnall affections, may be euermore ready to folow thy commandements, through Iesus Christ our Lord.

The Epistle.

Act. 11. 27

IN those dayes came Prophets from the Citie of Hierusalem, vnto Antioch. And there stoode vp one of them named Agabus, and signified by the Spirite, that there should bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his habilitie, purposed to send succour vnto the brethren which dwelt in Iewrie: which thing they also did, and sent it to the elders by the hands of Barnabas and Saul. At the same time Herod the king stretched foorth his hands to vexe certaine of the congregation. And he killed Iames the brother of Iohn with the sword: and because he saw it pleased the Iewes, he proceeded further, and tooke Peter also.

The Gospel.

Matt. 20. 20.

THen came to him the mother of Zebedees children, with her sonnes worshipping him, and desiring a certaine thing of him. And hee said vnto her, What wilt thou? She said vnto him, Graunt that these my two sonnes may sit, the one on thy right hand, & the other on thy left, in thy kingdome. But Iesus answered and said, Ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They said vnto him, Wee are. He sayd vnto them, Yee shall drinke in deed of my cup, and be baptized with the baptisme that I am baptized with: but

but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my father. And when the ten heard this, they disdained at the two brethren. But Jesus called them vnto him, & said, Ye know that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will bee chiefe among you, let him be your seruant: Euen as the sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

S.Bartholomew Apostle.

The Collect.

Almightie and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truly to beleeue and to preach thy word: graunt, we beseech thee, vnto thy Church, both to loue that he beleeued, and to preach that he taught, through Christ our Lord.

The Epistle.

By the handes of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porche. And of other durst no man ioyne himselfe to them: neuertheless the people magnified them. The number of them that beleeued in the Lorde, both of men and women, grewe more and more, in so much that they brought the sicke into the streets, & laid them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of thē. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, and they were healed euery one. Acts 5.12

The

Saint Matthew Apostle.

The Gospel.

Luk.22,24 AND there was a strife among them, which of them should seeme to bee the greatest. And he sayd vnto them, The kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shalbe as he that doeth ministeer. For whether is greater, hee that sitteth at meate, or he that serueth? Is not hee that sitteth at meate? But I am amõg you as one ỹ ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdom, as my father hath appointed vnto me, that ye may eate and drinke at my table in my kingdom, and sit on seates iudging the twelue tribes of Israel.

Saint Matthew Apostle.

The Collect.

ALmightie God, which by thy blessed sonne didst call Matthew from the receit of custome, to be an Apostle and Euangelist: grant vs grace to forsake all couetous desires and inordinate loue of riches, and to folow thy sayd sonne Jesus Christ, who liueth and reigneth, &c.

The Epistle.

2.Cor.4.1 SEeing that we haue such an office, euen as God hath had mercy on vs, we goe not out of kinde, but haue cast from vs the clokes of vnhonestie, and walke not in craftinesse, neither handle wee the word of God deceitfully, but open the trueth and report our selues to euery mans conscience in the sight of God. If our Gospell bee yet hid, it is hid among them that are lost, in whom the god of this worlde hath blinded the mindes of them which beleeue not, least the light of the Gospell of the glorie of Christ (which is the image of God) should shine vnto them. For wee preach not our selues, but

but Christ Jesus to be the Lord, & our selues your seruaunts for Jesus sake. For it is God that commaundeth the light to shine out of darknesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

AND as Jesus passed foorth from thence, hee saw a man (named Matthew) sitting at the receit of custome: and he sayd vnto him, Follow me. And hee arose, and followed him. And it came to passe, as Jesus sate at meate in his house, behold, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharises saw it, they said vnto his disciples, why eateth your master with Publicanes and sinners? But when Jesus heard that, he said vnto them, They that bee strong, need not the Physicion, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercy, and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Mat. 9. 9.

S. Michaels and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of all Angels, and men in a wonderfull order: mercifully graunt that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

THere was a great battell in heauen: Michael and his Angels fought with the Dragon, & the Dragon fought with his Angels, and preuailed not, neither was their place found any more in heauen. And the great Dragon, that olde Serpent, Apo. 12. 7.

called

called the deuill and Satanas was cast out, which deceiueth all the World. And he was cast into the earth, and his angels were cast out also with him. And I heard a loud voyce, saying, In heauen is now made saluation, and strength, and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast down, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they loued not their liues vnto the death. Therefore reioyce yee heauens, and ye that dwel in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuil is come down vnto you, which hath great wrath, because he knoweth that hee hath but a short time.

The Gospel.

Mat. 18, 1.

T the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a child vnto him, and set him in the middest of them, and sayd, Verily I say vnto you, except ye turne and become as children, yee shall not enter into the kingdom of heauen. Whosoeuer therefore humbleth himselfe as this child, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But who so doth offende one of these little ones which beleeue in mee, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the Sea. Woe vnto the world because of offences. Necessary it is that offences come: but wo vnto the man by whom the offence commeth. Wherefore if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maymed, rather then thou shouldest (hauing two handes, or two feete) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes)

to

to bee cast into hell fire. Take heede that yee despise not one of these litle ones: For I say vnto you, that in heauen their Angels doe alwayes beholde the face of my father, which is in heauen.

S. Luke the Euangelist.

The Collect.

ALmighty God, which calledst Luke the physicion, whose praise is in the Gospell, to bee a Physicion of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Jesus Christ our Lord.

The Epistle.

WAtch thou in all things, suffer afflictions, doe the worke throughly of an Euangelist, fulfil thine office vnto the vttermost. Be sober. For I am nowe ready to bee offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From hencefoorth there is layd vp for me a crowne of righteousnesse, which the Lorde that is a righteous Judge shall giue me at that day, not to me onely, but to all them that loue his comming. Doe thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken mee, and loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke, and bring him with thee, for hee is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou commest, bring with thee, & the bookes, but specially the parchment. Alexander the coppersmith did me much euill, the Lord reward him according to his deedes: of whom be thou ware also, for hee hath greatly withstoode our wordes. 2. Tim. 4. 5.

Simon and Iude Apostles.

The Gospel.

Luke 10. 1. THe Lorde appointed other seuentie and two also, and sent them two and two before him into euery citie and place, whither he himselfe would come. Therefore hee saide vnto them, The haruest is great, but the labourers are few. Pray ye therefore the Lorde of the haruest to sende foorth labourers into his haruest. Goe your wayes, behold, I send you forth as lambes among wolues. Beare no wallet, neither scrip, nor shooes, and salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tarie still, eating and drinking such as they giue: For the labourer is worthy of his reward.

Simon and Iude Apostles.

The Collect.

ALmightie God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: Grant vs so to be ioyned together in vnitie of spirit by their doctrine, that we may be made an holy temple acceptable to thee, through Iesus Christ our Lord.

The Epistle.

Iude 1. IVdas the seruant of Iesus Christ the brother of Iames, to them which are called and sanctified in God the Father, and preserued in Iesus Christ: mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue al diligence to write vnto you of the common saluation, it was needfull for mee to write vnto you, to exhort you that yee shoulde continually labour in the faith, which was once giuen vnto the Saintes. For there are certaine vngodly men craftily crept in, of which it was written afore-

time

time vnto such iudgement: They turne the grace of our God into wantonnesse, and deny God (which is the onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, for as much as ye once know this, how that the Lord (after that he had deliuered the people out of Egypt) destroyed them which after beleeued not. The angels also which kept not their first state, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenes, vnto the iudgement of the great day. Euen as Sodome and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set forth for an example, & suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euil of them that are in authoritie.

The Gospel.

His commaund I you, that ye loue together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the worlde would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I say vnto you, The seruant is not greater then the Lorde. If they haue persecuted me, they wil also persecute you. If they haue kept my saying, they will keepe yours also. But all these things wil they doe vnto you for my names sake, because they haue not knowen him that sent mee. If I had not come and spoken vnto them, they should haue had no sinne: but nowe haue they nothing to cloke their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene, and hated, not onely me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their Lawe, They hated

John 15. 17.

me without cause. But when the comforter is come, whom I will sende vnto you from the Father, euen the Spirite of trueth (which proceedeth of the Father) he shal testifie of me. And yee shall beare witnesse also, because yee haue bene with me from the beginning.

All Saints.

The Collect.

ALmighty God, which hast knit together thy elect in one communion and felowship, in the mysticall body of thy sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that we may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Jesus Christ our Lord, Amen.

The Epistle.

Apoc.7.2. BEhold, I John saw another Angel ascend from the rising of the sunne, which had the seale of the liuing God, and hee cried with a loude voyce to the foure Angels, (to whom power was giuen to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and fourtie and foure thousande of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed xii.M.
Of the tribe of Reuben, were sealed xii.M.
Of the tribe of Gad, were sealed xii.M.
Of the tribe of Aser, were sealed xii.M.
Of the tribe of Nephthalim, were sealed xii.M.
Of the tribe of Manasses, were sealed xii.M.
Of the tribe of Simeon, were sealed xii.M.
Of the tribe of Leui, were sealed xii.M.
Of the tribe of Issachar, were sealed xii.M.
Of the tribe of Zabulon, were sealed xii.M.

Of

Of the tribe of Joseph, were sealed xii.M.
Of the tribe of Beniamin, were sealed xii.M.

After this I beheelde, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stoode before the seate, and before the Lambe, clothed with long white garments, and Palmes in their handes, and cried with a loud voyce, saying, Saluation bee ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seat, and of the Elders, and the foure beasts, and fell before the seate on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisedome, and thankes, and honour, and power, and might be vnto our God for euermore, Amen.

The Gospel.

IEsus seeing the people, went vp into a mountaine, and when hee was set, his Disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnes, for they shall be satisfied. Blessed are the mercifull, for they shall obteine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall bee called the children of God. Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdom of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsely say all maner of euil saying against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you. Matt. 5.1.

¶ The order for the administration of the Lords Supper, or holy *Communion.*

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euil liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours, by word or deed: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, vntil he haue openly declared himselfe to haue truely repented and amended his former naughtie life, that the Congregation may thereby be satisfied, which afore were offended, and that hee haue recompensed the parties whom hee hath done wrong vnto, or at the least declare himselfe to be in full purpose so to do, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom hee perceiueth malice and hatred to reigne, not suffring them to be partakers of the Lords Table, vntill he know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart, al that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other partie wil not be perswaded to a godly vnitie, but remaine still in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table hauing at the Communion time a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancell, where Morning prayer and Euening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer with this Collect following.

¶ The Communion.

ALmightie God, vnto whom all hearts be open, all desires knowen, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord, Amen.

Then shall the Priest rehearse distinctly all the tenne Commaundements, and the people kneeling, shall after euery Commaundement, aske God mercie for their transgression of the same after this sort.

The

The Minister.

GOd spake these wordes, and saide, I am the Lorde thy God: Thou shalt haue none other gods but me.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Lawe.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: For I the Lord thy God am a ielous God, and visite the sinne of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Lawe.

Minister.

Thou shalt not take the Name of the Lorde thy God in vaine: for the Lorde will not hold him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy mayd seruant, thy cattel, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Lawe.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercie vpon vs, and encline our hearts, &c.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercie vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

People.

Lord haue mercie vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

Then shall follow the Collect of the day, with one of these two Collects following for the Queene, the Priest standing vp, and saying.

Let vs pray.

ALmightie God, whose kingdome is euerlasting, and power infinite, haue mercie vpon the whole Congregation, and so rule the heart of thy chosen seruant Elizabeth, our Queene and gouernour, that shee (knowing whose minister shee is) may aboue all things seeke thy honour and glory, and that we her Subiects (duely considering whose authoritie she hath) may faithfully serue, honour, and humbly obey her, in thee, and for thee, according to thy blessed Worde and ordinance, through Iesus Christ our Lorde, who with thee and the holy Ghost liueth and reigneth euer one God, World without ende, Amen.

Almightie

The Communion.

ALmightie & euerlasting God, We be taught by thy holy word, that the hearts of Kings are in thy rule & gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedom: We humbly beseech thee so to dispose and gouerne the heart of Elizabeth thy seruant, our Queene and gouernour, that in all her thoughts, words and workes, she may euer seeke thy honour and glory, and studie to preserue thy people committed to her charge, in wealth, peace, & godlinesse: Grant this, O mercifull Father, for thy deare sonnes sake Iesus Christ our Lord, Amen.

Immediately after the Collects, the Priest shall read the Epistle, beginning thus.

The Epistle Written in the Chapter of.

And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel Written in the Chapter of.

And the Epistle and Gospel being ended, shall be sayd the Creed.

I Beleeue in one God the Father almightie, maker of heauen and earth, and of al things visible and inuisible: and in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of his Father before all Worldes, God of God, light of light, very God of very God, begotten, not made, being of one substance with the father, by whom all things were made: Who for vs men and for our saluation came downe from heauen, & was incarnate by the holy Ghost of the virgine Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered, and was buried, and the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth at the right hand of the Father. And hee shal come againe with glory to iudge both the quicke and the dead: Whose kingdom shall haue none end. And I beleeue in the holy Ghost, the Lord and giuer of life, Who proceedeth from the father and the sonne, Who with the Father and the sonne together is worshipped and glorified, Who spake by the

Prophets.

Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the World to come. Amen.

After the Creede, if there be no Sermon, shall folow one of the Homilies already set foorth, or hereafter to be set forth by common authoritie.

After such Sermon, Homilie, or exhortation, the Curate shal declare vnto the people, whether there be any holidayes, or fasting daies the weeke folowing, & earnestly exhort them to remember the poore, saying one or moe of these sentences folowing, as he thinketh most conuenient by his discretion.

Matth. 5. Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth. 6. Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeues breake through & steale: but lay vp for your selues treasure in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake through and steale.

Matth. 7. Whatsoeuer ye would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets.

Matth. 7. Not euery one that saieth vnto me, Lord, Lord, shal enter into the kingdom of heauen: but he that doeth the will of my Father which is in heauen.

Luke 19. Zache stood foorth, and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold.

1. Cor. 9. Who goeth a warfare at any time of his owne cost? Who planteth a vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

1. Cor. 9. If we haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things?

1. Cor. 9. Doe yee not knowe, that they which minister about holy things, liue of the sacrifice? and they which waite of the altar, are partakers with the altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel.

He which soweth little, shall reape little: and he that soweth plenteously, shal reape plenteously. Let euery man doe according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a cheerefull giuer. 2.Cor.9.

Let him that is taught in the word, minister vnto him that teacheth, in al good thyngs. Be not deceiued, God is not mocked: For whatsoeuer a man soweth, that shal he reape. Gal.6.

While we haue time, let vs doe good vnto all men, and specially vnto them which are of the household of faith. Gal.6.

Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out. 1.Tim.6.

Charge them which are rich in this world, that they bee ready to giue, & glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life. 1.Tim.6.

God is not vnrighteous, that hee will forget your workes and labour that proceedeth of loue, which loue ye haue shewed for his names sake, which haue ministred vnto the saints, and yet doe minister. Heb.6.

To doe good, and to distribute forget not, for with such sacrifices God is pleased. Heb.13.

Who so hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him? 1.Iohn 3.

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not bee turned away from thee. Tob.4.

Be merciful after thy power. If thou hast much, giue plenteously. If thou hast little, doe thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessitie. Tob.4.

He that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he laieth out, it shall be paied him againe. Pro.19.

Blessed be the man that prouideth for the sicke and needie: the Lord shal deliuer him in the time of trouble. Psal.41.

Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and

vpon

vpon the offring dayes appointed, euery man and woman ſhall pay to the Curate the due and accuſtomed offrings. After which done, the Prieſt ſhall ſay.

¶ Let vs pray for the Whole ſtate of Chriſts Church militant here in earth.

If there be no almes giuen vnto the poore, then ſhall the words (of accepting our almes) be left out vnſayd.

Almightie and euerliuing GOD, Which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thanks for all men: Wee humbly beſeech thee, moſt mercifully (to accept our almes, and) **to receiue theſe our prayers, Which We offer vnto thy diuine Maieſtie, beſeeching thee to inſpire continually the vniuerſall Church With the ſpirite of trueth, vnitie, and concord: and grant that all they that doe confeſſe thy holy Name, may agree in the trueth of thy holy Worde, and liue in vnitie and godly loue. We beſeech thee alſo to ſaue and defend all Chriſtian kings, princes, and gouerners, and ſpecially thy ſeruant Elizabeth our Queene, that vnder her We may be godly and quietly gouerned: and graunt vnto her Whole counſell, and to all that be put in authoritie vnder her, that they may truly and indifferently miniſter iuſtice, to the puniſhment of Wickedneſſe and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Paſtors, and Curates, that they may both by their life and doctrine ſet foorth thy true and liuely Word, and rightly & duely adminiſter thy holy Sacraments: and to all thy people giue thy heauenly grace, and ſpecially to this Congregation here preſent, that With meeke heart and due reuerence they may heare and receiue thy holy Word, truly ſeruing thee in holineſſe and righteouſneſſe all the daies of their life. And We moſt humbly beſeech thee of thy goodneſſe, O Lord, to comfort and ſuccour all them Which in this tranſitorie life be in trouble, ſorow, need, ſickneſſe, or any other aduerſitie: Grant this, O Father, for Jeſus Chriſtes ſake our onely mediatour and aduocate, Amen.**

Then

Then shal folow this exhortation at certain times, whē the Curate shall see the people negligent to come to the holy Communion.

E be come together at this time (dearely beloued brethren) to feed at ỹ Lords Supper, vnto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lorde Jesus Christs sake, that yee will not refuse to come thereto, being so louingly called and bidden of God himselfe. Ye know how grieuous and vnkind a thing it is, when a man hath prepared a rich feast, decked his table with al kind of prouision, so that there lacketh nothing but ỹ ghests to sit down, and yet they which be called, (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great iniurie and wrong done vnto him? Wherefore most dearely beloued in Christ, take ye good heed, lest ye, withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly busines. But such excuses be not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, & therefore am afraid to come: wherfore then do you not repent and amend? When God calleth you, bee you not ashamed to say you will not come? When you should returne to God, will you excuse your selfe, and say, that you be not ready? Consider earnestly with your selues, how litle such fained excuses shall auaile before God. They that refused the feast in the Gospell, because they had bought a Farme, or would try their yokes of Oxen, or because they were maried, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the name of God, I call you in Christs behalfe, I exhort you, as you loue your owne saluation, that yee will bee partakers of this holy Communion. And as the sonne of God did vouchsafe to yeeld vp his soule by death vpon the crosse for your health: Euen so it is your duetie to receiue the Communion together in

the

Then ſhall the Prieſt ſay this exhortation.

Earely beloued in the Lorde, ye that minde to come to the holy Communion of the body and blood of our Sauiour Chriſt, muſt conſider what S. Paul writeth to ye Corinthians, howe hee exhorteth all perſons diligently to try and examine themſelues, before they preſume to eate of that bread, and drinke of that cup. For as the benefite is great, if with a true penitent heart and liuely faith we receiue that holy Sacrament (for then we ſpiritually eate the fleſh of Chriſt and drinke his blood, then we dwell in Chriſt, and Chriſt in vs, wee bee one with Chriſt, and Chriſt with vs:) So is the danger great, if we receiue the ſame vnworthily. For then wee be guiltie of the body & blood of Chriſt our Sauiour: We eate and drinke our owne damnation, not conſidering the Lordes body: wee kindle Gods wrath againſt vs: We prouoke him to plague vs with diuers diſeaſes, and ſundry kindes of death. Therefore, if any of you bee a blaſphemer of God, an hinderer, or ſlanderer of his worde, an adulterer, or bee in malice, or enuie, or in any other grieuous crime, bewaile your ſinnes, and come not to this holy table, leaſt after the taking of that holy Sacrament, the deuil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoule. Judge therefore your ſelues (brethren) that yee be not iudged of the Lorde. Repent you truely for your ſinnes paſt: haue a liuely and ſtedfaſt faith in Chriſt our Sauiour. Amend your liues, and be in perfect charitie with all men, ſo ſhall yee be meete partakers of thoſe holy myſteries. And aboue all things, ye muſt giue moſt humble and hearty thanks to God the Father, the Sonne, & the holy Ghoſt, for the redemption of the world, by the death and paſſion of our Sauiour Chriſt, both God & man, who did humble himſelfe euen to the death vpon the croſſe, for vs miſerable ſinners, which lay in darkeneſſe and ſhadow of death, that hee might make vs the children of God, and exalt vs to euerlaſting life. And to the ende that wee ſhould alway remember the exceeding great loue of our maſter and onely Sauiour Jeſus Chriſt,

thus

thus dying for vs, and the innumerable benefites which by his precious bloodshedding hee hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father, and the holy Ghost, let vs giue (as wee are most bounden) continuall thankes, submitting our selues wholy to his holy will and pleasure, and studying to serue him in true holinesse & righteousnesse all the dayes of our life, Amen.

Then shall the Priest say to them that come to receiue the holy Communion.

YOu that do truely and earnestly repent you of your sinnes, and bee in loue and charitie with your neighbours, and intende to leade a newe life, following the Commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confession to almightie God, before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

Then shal this generall confession be made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or els by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lorde Jesus Christ, maker of al things, Judge of all men, wee knowledge and bewaile our manifolde sinnes and wickednes, which we from time to time most grieuously haue committed, by thought, word, and deede, against thy diuine Maiestie, prouoking most iustly thy wrath & indignation against vs. We doe earnestly repent, & be heartily sory for these our misdoings, the remembrãce of them is grieuous vnto vs, the burden of them is intollerable: Haue mercy vpon vs, haue mercie vpon vs, most mercifull Father, for thy son our Lord Jesus Christs sake, forgiue vs all that is past, &

graunt that wee may euer hereafter ſerue and pleaſe thee, in newneſſe of life, to the honour & glory of thy Name, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Prieſt or the Biſhop (being preſent) ſtand vp, and turning himſelfe to the people, ſay thus:

ALmighty God our heauenly father, who of his great mercy hath promiſed forgiuenes of ſinnes to all them which with heartie repentance and true faith turne vnto him: Haue mercie vpon you, pardon & deliuer you from all your ſinnes, confirme and ſtrengthen you in all goodneſſe, and bring you to euerlaſting life, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Prieſt alſo ſay.

Heare what comfortable wordes our Sauiour Chriſt ſaith to all that truely turne to him. Come vnto mee all that trauel and bee heauie laden, and I will refreſh you. So God loued the world, that hee gaue his onely begotten Sonne, to the ende that all that beleeue in him, ſhould not periſh, but haue life euerlaſting.

Heare alſo what S. Paul ſaith.

This is a true ſaying, and worthy of all men to bee receiued, that Jeſus Chriſt came into the world to ſaue ſinners.

Heare alſo what S. John ſaith.

If any man ſinne, we haue an aduocate with the Father, Jeſus Chriſt the righteous, and hee is the propitiation for our ſinnes.

After which the Prieſt ſhall proceed, ſaying:

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Anſwere.

It is meete and right ſo to doe.

Prieſt.

It is very meete, right, and our bounden duetie, that wee ſhould at all times, and in all places, giue thankes vnto thee, O Lord holy Father, Almightie euerlaſting God.

Here

Here ſhall follow the proper preface, according to the time, if there be any ſpecially appointed: or elſe immediatly ſhall follow,

Therefore with Angels and Archangels, &c.

¶ Proper Prefaces.

Vpon Chriſtmaſſe day, and ſeuen dayes after.

BEcauſe thou diddeſt giue Jeſus Chriſt thine onely ſonne to be borne as this day for vs, who by the operation of ỹ holy Ghoſt, was made very man, of the ſubſtance of the Virgine Mary his mother, & that without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with Angels & Archangels, &c.

Vpon Eaſter day, and ſeuen dayes after.

BUt chiefly are we bound to praiſe thee, for ỹ glorious reſurrection of thy Sonne Jeſus Chriſt our Lord: for he is the very Paſchal Lambe which was offered for vs, and hath taken away the ſinne of the worlde, who by his death hath deſtroyed death, and by his riſing to life againe, hath reſtored to vs euerlaſting life. Therefore with Angels, &c.

Vpon the Aſcenſion day, and ſeuen dayes after.

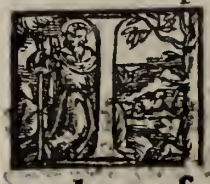
THrough thy moſt dearely beloued Sonne Jeſus Chriſt our Lorde, who after his moſt glorious reſurrection manifeſtly appeared to al his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where he is, thither might we alſo aſcend, and raigne with him in glory. Therefore with Angels and Archangels, &c.

Vpon Whitſunday, and ſixe dayes after.

THrough Jeſus Chriſt our Lorde, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen, with a ſudden great ſound, as it had bene a mightie winde, in the likeneſſe of fierie tongues, lighting vpon the Apoſtles, to teach them, & to lead them to all trueth, giuing them both the gift of

diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto al nations, whereby we are brought out of darknesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

Vpon the feast of Trinitie onely.

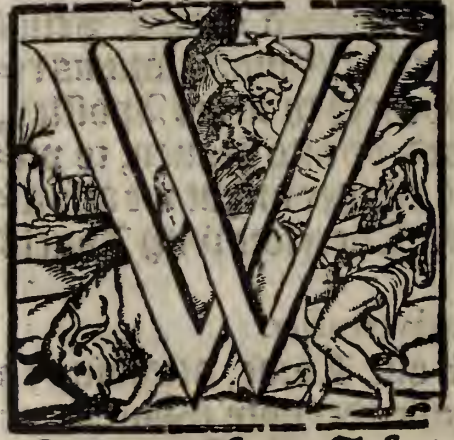


IT is very meete, right, and our bounden duetie, that we should at all times and in all places, giue thankes to thee, O Lord, Almightie and euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same we beleeue of the Sonne, and of the holy Ghost, without any difference, or inequalitie. Therefore, &c.

After which prefaces, shall follow immediatly.

Therefore with Angels and Archangels, and with all the company of heauen, wee laude and magnifie thy glorious Name, euermore praysing thee, and saying, Holy, holy, holy, Lord God of hostes. Heauen and earth are full of thy glory. Glory bee to thee, O Lord most high.

Then shall the Priest kneeling downe at Gods board say, in the name of all them that shall receiue the Communion, this prayer following.



WE doe not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousnesse, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crummes vnder thy Table. But thou art the same Lord, whose propertie is alwayes to haue mercie: grant vs therefore gracious Lorde, so to eate the flesh of thy deare sonne Jesus Christ, and to drinke his blood, that our sinfull bodies may bee made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwel in him, and he in vs, Amen.

Then

The Communion.

Then the Prieſt ſtanding vp, ſhall ſay as followeth.

ALmighty God our heauenly Father, which of thy tender mercie didſt giue thine onely Sonne Ieſus Chriſt to ſuffer death vpon the Croſſe for our redemption, who made there (by his one Oblation of himſelfe once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſinnes of the whole World, and did inſtitute, and in his holy Goſpel command vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, wee beſeech thee, and grant that we, receiuing theſe thy creatures of bread & wine, according to thy Sonne our Sauiour Ieſus Chriſtes holy inſtitution, in remembrance of his death and paſſion, may bee partakers of his moſt bleſſed body and blood: Who in the ſame night that he was betrayed, tooke bread, and when hee had giuen thankes, hee brake it, and gaue it to his Diſciples, ſaying, Take, eate, this is my body, which is giuen for you, doe this in remembrance of me. Likewiſe after Supper hee tooke the Cup, and when he had giuen thankes, he gaue it to them, ſaying, Drinke ye all of this, for this is my blood of the newe Teſtament, which is ſhedde for you and for many for remiſſion of ſinnes: doe this as oft as yee ſhall drinke it in remembrance of me.

Then ſhal the Miniſter firſt receiue the Communion in both kinds himſelfe, and next deliuer it to other Miniſters (if any bee there preſent) that they may helpe the chiefe Miniſter, and after, to the people in their handes, kneeling. And when he deliuereth the bread, he ſhall ſay:

THe bodie of our Lord Ieſus Chriſt which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eat this in remembrance that Chriſt died for thee, and feede on him in thine heart by faith, with thankeſgiuing.

And the Minister that deliuereth the Cup, shall say:

THe blood of our Lorde Jesus Christ which was shed for thee, preserue thy body & soule into euerlasting life: and drinke this in remembrance that Christes blood was shed for thee, and be thankful.

Then shall the Priest say the Lordes prayer, the people repeating after him euery petition. After shall be said as followeth.

O Lord and heauenly Father, we thy humble seruants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of praise and thankesgiuing, most humbly beseeching thee to graunt, that by the merits and death of thy Sonne Jesus Christ, and through faith in his blood, wee and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his Passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies, to bee a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee be vnworthy, through our manifolde sinnes, to offer vnto thee any sacrifice: yet wee beseech thee to accept this our bounden duetie and seruice, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and with whom, in the vnitie of the holy Ghost, all honour and glory be vnto thee, O Father Almightie, world without ende, Amen.

Or thus.

ALmighty & euerlasting God, wee most heartily thanke thee, for that thou doest vouchsafe to feed vs which haue duely receiued these holy mysteries, with the spiritual food of the most precious body and blood of thy Sonne our Sauiour Jesus Christ, & doest assure vs thereby of thy fauour and goodnes toward vs, & that we be very members incorporate in

in thy mystical body, which is the blessed company of al faithful people, and be also heires through hope, of thy euerlasting kingdome, by the merites of the most precious death and passion of thy deare Sonne: We now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that wee may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glorie, world without end, Amen.

Then shall be said or sung.

GLorie bee to God on high, and in earth peace, good will towards men. Wee praise thee, wee bless thee, we worship thee, we glorifie thee, wee giue thankes to thee for thy great glorie, O Lorde God heauenly King, God the Father almightie, O Lorde, the onely begotten Sonne Jesu Christ, O Lord God, Lambe of God, sonne of the Father, that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the worlde, receiue our prayer. Thou that sittest at the right hande of God the Father, haue mercie vpon vs. For thou onely art holy, thou onely art the Lord, thou only O Christ, with the holy Ghost, art most high in the glorie of God the Father, Amen.

Then the Priest, or the Bishop, if he be present, shall let them depart with this blessing.

THe peace of God which passeth al vnderstanding, keepe your hearts and mindes in the knowledge, and loue of God, and of his Sonne Jesus Christ our Lorde: and the blessing of God Almightie, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes, Amen.

The Communion.

Collects to be said after the offertorie, when there is no Communion, euery such day one. And the same may be said also as often as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion, or Letanie, by the discretion of the Minister.

ASSIST vs mercifully, O Lorde, in these our supplications and prayers, and dispose the way of thy seruants toward the attainement of euerlasting saluation, that among all the changes and chances of this mortal life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord, Amen.

ALmightie Lord and euerliuing God, vouchsafe, wee beseech thee, to direct, sanctifie and gouerne, both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commaundements, that through thy most mightie protection, both here and euer, we may be preserued in body and soule, through our Lord and Sauiour Iesus Christ, Amen.

GRaunt wee beseech thee Almighty God, that the wordes which wee haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring foorth in vs the fruite of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord, Amen.

PReuent vs, O Lorde, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begunne, continued, and ended in thee, wee may glorifie thy holy Name, and finally by thy mercie obteine euerlasting life, through Iesus Christ our Lord, Amen.

ALmightie God, the fountaine of all Wisedome, which knowest our necessities before wee aske, and our ignorance in asking: wee beseech thee to haue compassion vpon our infirmities, and those things which

which for our vnworthinesse we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs for the worthinesse of thy sonne Iesus Christ our Lord, Amen.

ALmightie GOD, which hast promised to heare the petitions of them that aske in thy sonnes name, wee beseech thee mercifully to encline thine eares to vs ỹ haue made nowe our prayers and supplications vnto thee, and grant ỹ those things which wee haue faithfully asked according to thy will, may effectually be obtained, to the releefe of our necessitie, and to the setting foorth of thy glory, through Iesus Christ our Lord, Amen.

¶ Vpon the holydayes (if there be no Communion) shalbe said all that is appointed at the Communion, vntill the end of the Homilie, concluding with the generall prayer (for the whole estate of Christes Church militant here in earth) and one or moe of these Collects before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lordes Supper, except there bee a good number to communicate with the Priest, according to his discretion.

And if there be not aboue twenty persons in the parish, of discretion to receiue the Communion, yet there shall bee no Communion, except foure or three at the least communicate with the priest.

And in Cathedrall and Collegiate Churches, where be many Priests & Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread bee such as is vsuall to bee eaten at the table with other meates, but the best and purest wheate bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate shal haue it to his owne vse.

The bread and wine for the Communion shal be prouided by the Curate and the Churchwardens, at the charges of the parish, and the parish shall be discharged of such summes of money or other dueties, which hitherto they haue paied for the same by order of their houses euery Sunday.

And note, that euery parishioner shal communicate at the least three times in the yeere, of which Easter to be one, and shall also receiue the Sacraments & other rites, according to the order in this booke appointed. And yeerely at Easter, euery parishioner shal recken with his Parson, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Ecclesiastical dueties accustomably due, then and at that time to be paied.

The

The miniſtration of Baptiſme

to be vſed in the Church.

IT appeareth by ancient writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred, but at two times in the yeere: At Eaſter and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now being growen out of vſe (although it cannot for many conſiderations bee well reſtored againe) it is thought good to folow the ſame, as neere as conueniently may be. Wherefore the people are to bee admoniſhed, that it is moſt conuenient that Baptiſme ſhould not bee miniſtred but vpon Sundaies and other holydayes, when the moſt number of people may come together, as well for that the congregation there preſent may teſtifie the receiuing of them that bee newly baptized into the number of Chriſtes Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may be put in remembrance of his owne profeſſion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſſitie ſo require) children may at all times bee baptized at home.

* * *

Publique Baptiſme.

When there are children to bee baptized vpon the Sunday, or holy-day, the parents ſhal giue knowledge ouer night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people, with the childrē, muſt be ready at the Font, either immediatly after the laſt Leſſon at Morning prayer, or els immediately after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized, or no. If they anſwere No: then ſhal the Prieſt ſay thus.

Deerely beloued, forasmuch as all men be conceiued and borne in ſinne, and that our Sauiour Chriſt ſaieth, None can enter into the kingdom of God, except he be regenerate and borne anew of water and of the holy Ghoſt: I beſeech you to call vpon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy hee will grant to theſe children that thing which by nature they cannot haue, that they may be baptized with water and the holy Ghoſt, and receiued into Chriſtes holy Church, and be made liuely members of the ſame.

Then ſhall the Prieſt ſay.

Let vs pray.

Almighty and euerlaſting God, which of thy great mercy didſt ſaue Noe and his family in the Arke from periſhing by water, and alſo diddeſt ſafely lead the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſme, and by the baptiſme of thy welbeloued ſonne Jeſus Chriſt, diddeſt ſanctifie the flood Jordan and all other waters to the myſtical waſhing away of ſinne: we beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may bee receiued into the arke of Chriſtes Church, and being ſtedfaſt in faith, ioyfull through hope, and rooted in charitie, may ſo paſſe ẏ waues of this troubleſome world, that finally they may come to the land of euerlaſting life,

life, there to raigne with thee world without ende, through Jeſus Chriſt our Lord, Amen.

ALmightie and immortal God, the aide of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: We call vpon thee for theſe infants, that they comming to thy holy baptiſme, may receiue remiſſion of their ſinnes by ſpiritual regeneration. Receiue them (O Lord) as thou haſt promiſed by thy welbeloued ſonne, ſaying, Aſke, & you ſhal haue, ſeeke, and you ſhall find, knocke, and it ſhal be opened vnto you. So giue now vnto vs that aſke, let vs that ſeeke, finde, open the gate vnto vs that knocke, that theſe infants may enioy the euerlaſting benediction of thy heauenly waſhing, & may come to the eternall kingdome which thou haſt promiſed by Chriſt our Lord, Amen.

Then ſhall the Prieſt ſay.

Here the words of the Goſpel written by S. Marke, in the tenth Chapter.

AT a certaine time they brought children to Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſayd vnto them, Suffer litle children to come vnto me, & forbid them not, for to ſuch belongeth the kingdom of God. Verily I ſay vnto you, Whoſoeuer doeth not receiue the kingdom of God as a litle child, he ſhall not enter therein. And when hee had taken them vp in his armes, he put his hands vpō them, and bleſſed them.

After the Goſpel is read, the Miniſter ſhal make this briefe exhortation vpon the words of the Goſpel.

FRiends, you heare in this Goſpel the wordes of our Sauiour Chriſt, that he commaunded the children to be brought vnto him: how he blamed thoſe that would haue kept them from him: how he exhorteth all men to folow their innocencie. You perceiue how by his outward

outward gesture and deed, he declared his good will toward them: for he embraced them in his armes, he layd his handes vpon them, and blessed them. Doubt not ye therfore, but earnestly beleeue, that he will likewise fauourably receiue these present infants, that he will embrace them with the armes of his mercy, that he will giue vnto them the blessing of eternal life, and make them partakers of his euerlasting kingdome. Wherefore, we being thus perswaded of the good will of our heauenly Father toward these infants, declared by his sonne Jesus Christ, and nothing doubting but that hee fauourably alloweth this charitable worke of ours, in bringing these children to his holy baptisme: let vs faithfully and deuoutly giue thanks vnto him, and say.

ALmightie and euerlasting God, heauenly Father, we giue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: Giue thy holy spirit to these infants, that they may be borne againe, and be made heires of euerlasting saluation, through our Lord Jesus Christ, who liueth & raigneth with thee and the holy spirit, now and for euer, Amen.

Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.

WElbeloued friends, ye haue brought these children here to be baptized, ye haue prayed that our Lord Jesus Christ would vouchsafe to receiue them, to lay his handes vpon them, to blesse them, to release them of their sinnes, to giue them the kingdom of heauen, and euerlasting life. Ye haue heard also that our Lord Jesus Christ hath promised in his Gospel, to graunt all these things that ye haue prayed for: which promise he for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part, promise by you that be their sureties, that they will forsake the deuill and all his workes, and constantly beleeue

leeue Gods holy Word, and obediently keepe his commandements.

Then ſhall the Prieſt demaund of the Godfathers and Godmothers theſe queſtions folowing.

Doeſt thou forſake the deuill and all his Workes, the vaine pompe and glory of the World with al couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou Wilt not folow nor be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou beleeue in God the Father Almightie, maker of heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lord? And that hee Was conceiued by the holy Ghoſt, borne of the virgin Mary, that he ſuffred vnder Pontius Pilate, Was crucified, dead & buried, that he went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father almightie, and from thence ſhal come againe at the ende of the World, to iudge the quicke & the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the communion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

Then ſhall the Prieſt ſay.

Mercifull God, grant that the old Adam in theſe children may be ſo buried, that the new man may be raiſed vp in them. Amen.

Graunt that all carnall affections may die in them, and that al things belonging to the ſpirit, may liue and grow in them, Amen.

Graunt that they may haue power and ſtrength to haue victorie, and to triumph againſt the deuil, the World, and the fleſh, Amen.

Graunt

Grant that whosoeuer is here dedicated to thee by our office & ministerie, may also bee endued with heauenly vertues, and euerlastingly rewarded, through thy mercy, O blessed Lord God, who doest liue & gouerne all things, World without end, Amen.

ALmighty euerliuing God, whose most dearly beloued sonne Jesus Christ, for ỹ forgiuenesse of our sinnes, did shed out of his most precious side both water & blood, and gaue commandement to his Disciples, that they should goe teach all nations, & baptize them in the name of the Father, the Sonne, and of the holy Ghost: Regard, wee beseech thee, the supplications of thy congregation, & grant that all thy seruants which shal be baptized in this water, may receiue ỹ fulnesse of thy grace, and euer remaine in the number of thy faithful and elect children, through Jesus Christ our Lord, Amen.

Then the Priest shal take the child in his hands, and aske the name. And naming the child, shall dip it in the water, so it be discreetly and warily done, saying,

N. I baptize thee, in the name of the Father, and of the Sonne, and of the holy Ghost, Amen.

And if the child be weake, it shall suffice to powre water vpon it, saying the foresayd words.

N. I baptize thee, in the name of the Father, and of the Sonne, and of the holy Ghost, Amen.

Then the Priest shall make a crosse vpon the childes forehead, saying.

WE receiue this childe into the Congregation of Christes flocke, and doe signe him with the signe of the Crosse, in token that hereafter he shal not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner, against sinne, the World, and the deuil, and to continue Christes faithfull souldier and seruant vnto his liues end, Amen.

Then

Then ſhall the Prieſt ſay.

SEeing now dearely beloued brethren, ỹ theſe children bee regenerate and grafted into the body of Chriſtes Congregation, let vs giue thanks vnto God for theſe benefits, and with one accord make our prayers vnto almightie God, that they may lead the reſt of their life according to this beginning.

Then ſhall be ſayd.

Our father which art in heauen, &c.

Then ſhall the Prieſt ſay.

WE yeeld thee hearty thanks, moſt mercifull father, that it hath pleaſed thee to regenerate this infant with thy holy ſpirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy congregation. And humbly We beſeech thee to graunt, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and vtterly abolish the whole body of ſinne, that as hee is made partaker of the death of thy ſonne, ſo he may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy Congregation, hee may be inheriter of thine euerlaſting kingdom, through Chriſt our Lord, Amen.

At the laſt ende, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation folowing.

FOraſmuch as theſe children haue promiſed by you to forſake the deuil and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your partes and dueties to ſee that theſe infants be taught, ſo ſoone as they ſhall be able to learne, What a ſolemne vowe, promiſe, and profeſſion they haue made by you. And that they may know theſe things the better, ye ſhall call vpon them to heare Sermons, and chiefly you ſhall prouide that they may learne the Creede, the Lordes prayer, and the ten Commaundements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may bee vertuouſly

brought

brought vp to leade a godly and a Chriſtian life, remembring alwayes that Baptiſme doeth repreſent vnto vs our profeſſion, which is, to followe the example of our Sauiour Chriſt, and to be made like vnto him, that as he died, and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euil and corrupt affections, and daily proceeding in al vertue and godlineſſe of liuing.

The Miniſter ſhall command that the children bee brought to the Biſhop, to bee confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the faith, the Lords prayer, & the ten Cõmandements, and be further inſtructed in the Catechiſme ſet forth for that purpoſe, according as it is there expreſſed.

¶ Of them that be baptized in priuate houſes in time of neceſsitie.

THe Paſtours and Curates ſhall often admoniſh the people, that they deferre not the baptiſme of Infants any longer then the Sunday, or other holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approued.

And alſo they ſhall warne them, that without great cauſe and neceſſitie, they baptize not children at home in their houſes. And when great need ſhall compell them ſo to doe, that then they miniſter it on this faſhion.

Firſt, let them that bee preſent, call vpon God for his grace, and ſay the Lords prayer, if the time will ſuffer. And then one of them ſhall name the child, and dippe him in the water, or power water vpon him, ſaying theſe words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to bee baptized againe in the Church. But yet neuertheleſſe, if the childe which is after this ſort baptized, doe afterward liue, it is expedient that hee be brought into the Church, to the intent the Prieſt may examine and try whether the childe bee lawfully baptized or no. And if thoſe that bring any childe to the Church, do anſwere that he is already baptized, then ſhall the Prieſt examine them further.

By whom the childe was baptized:
who was preſent when the childe was baptized:
whether they called vpon God for grace, and ſuccour in that neceſſitie:
with what thing or what matter they did baptize the childe:
with what words the childe was baptized:
whether they thinke the childe to bee lawfully and perfectly baptized:

And if the Miniſter ſhall proue by the anſweres of ſuch as brought the child, that all things were done as they ought to be: then ſhall not he chriſten the childe againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I Certifie you, that in this caſe yee haue done well, & according vnto due order concerning the baptiſing of this childe, which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration in Baptiſme, receiued into the number of the children of God, and heires of euerlaſting life. For our Lord Jeſus Chriſt doeth not denie his grace and mercie vnto ſuch Infants, but moſt louingly doeth call them vnto him, as the holy Goſpel doeth witneſſe to our comfort, on this wiſe.

Matt. 10. 13.

AT a certaine time they brought children vnto Chriſt that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, hee was diſpleaſed, and ſaide vnto them, Suffer little children to come vnto mee, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, Whoſoeuer doth not receiue the kingdome of God as a litle childe, he ſhall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

After

Priuate Baptisme.

After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

Riendes, you heare in this Gospel the wordes of our Sauiour Christ, that hee commanded the children to be brought vnto him, howe hee blamed those that would haue kept them from him, how he exhorted all men to followe their innocencie. Ye perceiue howe by his outward gesture and deed, he declared his good will towarde them. For hee embraced them in his armes, hee layde his handes vpon them, and blessed them. Doubt yee not therefore, but earnestly beleeue, that hee hath likewise fauourably receiued this present Infant, that he hath imbraced him with the armes of his mercie, that hee hath giuen vnto him the blessing of eternall life, and made him partaker of his euerlasting kingdome. Wherefore wee being thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ towardes this Infant, let vs faithfully and deuoutly giue thankes vnto him, and say the Prayer which the Lord himselfe taught, and in declaration of our faith, let vs recite the Articles conteined in our Creede.

Here the Minister, with the Godfathers and Godmothers, shall say.

¶ Our Father which art in heauen, &c.

Then shall the Priest demaund the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Dest thou in the name of this childe forsake the Deuil and all his workes, the vaine pompe and glorie of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answere.

I forsake them all.

Priuate Baptiſme.

Miniſter.

DOeſt thou in the name of this childe profeſſe this faith, to beleeue in God the Father Almightie, maker of heauen and earth: And in Jeſus Chriſt his only begotten Sonne our Lord: And that he was conceiued by the holy Ghoſt, borne of the Virgin Mary, that hee ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father Almightie, and from thence he ſhall come againe at the ende of the World to iudge the quicke and the dead: And doe you in his name beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death:

Anſwere.

All this I ſtedfaſtly beleeue.

Let vs pray.

ALmightie and euerlaſting God, heauenly Father, wee giue thee humble thankes, for that thou haſt vouchſafed to call vs to the knowledge of thy grace & faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore, giue thy holy Spirit to this Infant, that he being borne againe, and being made heire of euerlaſting ſaluation, through our Lord Jeſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lorde Jeſus Chriſt thy Sonne, who liueth and reigneth with thee in the vnitie of the ſame holy Spirit euerlaſtingly, Amen.

Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOr as much as this childe hath promiſed by you, to forſake the deuil and all his workes, to beleeue in God, & to ſerue him: you muſt remember that it is your part and duetie, to ſee that this infant be taught, ſo ſoone as he ſhal be able to learne, what a ſolemne vowe, promiſe,

miſe, and profeſſion he hath made by you. And that hee may know theſe things the better, yee ſhall call vpon him to heare Sermons, and chiefly you ſhall prouide that he may learne the Creede, the Lords prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to knowe, and beleeue to his ſoules health, and that this childe may be vertuouſly brought vp, to leade a godly & a Chriſtian life, remembring alway that Baptiſme doeth repreſent vnto vs our profeſſion, which is to followe the example of our Sauiour Chriſt, and be made like vnto him, that as he died and roſe againe for vs, ſo ſhould we which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

And ſo forth, as in publike Baptiſme.

But if they which bring the Infants to the Church, do make an vncertaine anſwere to the Prieſtes queſtions, and ſay that they cannot tell what they thought, did, or ſaide in that great feare and trouble of minde (as often times it chanceth) then let the Prieſt baptize him in fourme aboue written concerning publike Baptiſme, ſauing at the dipping of the childe in the Font, he ſhall vſe this forme of wordes.

If thou be not baptized already, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

Confirmation, vvherein is conteined a Catechiſme for *children.*

TO the ende that Confirmation may bee miniſtred to the more edifying of ſuch as ſhall receiue it (according to Saint Paules doctrine, who teacheth that all things ſhould bee done in the Church to the edification of the ſame) it is thought good, that none hereafter ſhall be confirmed, but ſuch as can ſay in their mother tongue the Articles of the faith, the Lordes prayer, and the tenne Commaundements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in. And this order is moſt conuenient to be obſerued, for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion, and haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, and with their owne conſent, openly before the Church, ratifie and confirme the ſame: and alſo promiſe that by the grace of God, they will euermore endeuour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth and confeſſion haue aſſented vnto.

Secondly, for as much as Confirmation is miniſtred to them that bee Baptized, that by impoſition of handes and prayer, they may receiue ſtrength and defence againſt all temptations to ſinne, and the aſſaults of the world and the deuill, it is moſt meete to bee miniſtred when children come to that age, that partly by the frailtie of their owne fleſh, partly by the aſſaults of the world and the deuill, they beginne to be in danger to fall into ſundry kindes of ſinne.

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: whereby it was ordeined that Confirmation ſhould bee miniſtred to them that were of perfect age, that they being inſtructed in Chriſtes Religion, ſhould openly profeſſe their owne faith, and promiſe to be obedient vnto the will of God.

And that no man ſhall thinke that any detriment ſhall come to children by deferring of their Confirmation, he ſhall know for trueth, that it is certaine by Gods word, that children being Baptized, haue all things neceſſary for their ſaluation, and be vndoubtedly ſaued.

¶ A Cathe-

¶ A Catechisme, that is to say, an instruction to be learned of euery childe, before he be brought to be confirmed by the Bishop.

Question.

WHat is your name?

Answere.

N. or M.

Question.

Who gaue you this name?

Answere.

My Godfathers and Godmothers in my baptisme, wherin I was made a member of Christ, the child of God, and an inheritor of the kingdom of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise and vowe three things in my name. First, that I should forsake the deuil and all his workes, and pompes, the vanities of the wicked world, and all the sinfull lustes of the flesh. Secondly, that I should beleeue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy wil and Commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleeue, and to doe as they haue promised for thee.

Answere.

Yea verily: and by Gods helpe so I will. And I heartily thanke our heauenly Father, that he hath called me to to this state of saluation, through Jesus Christ our Sauiour. And I pray God to giue mee his grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the Articles of thy beliefe.

Answere.

I Beleeue in God the Father Almightie, maker of heauen and earth. And in Jesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder

Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father Almighty: From thence he shal come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the communion of Saints, the forgiuenes of sinnes, the resurrection of the body, and the life euerlasting, Amen.

Question.

What doest thou chiefly learne in these Articles of thy beliefe?

Answere.

First, I learne to beleeue in God the Father, Who hath made me and all the World.

Secondly in God the Sonne, Who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghost, Who sanctifieth mee, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keepe Gods Commandements. Tell me how many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

The same Which God spake in ỹ twentieth Chapter of Exodus, saying, I am the Lorde thy God, Which haue brought thee out of the lande of Egypt, out of the house of bondage.

i. Thou shalt haue none other gods but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them. For I the Lord thy God am a ielous God, and visit the sinnes of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and shewe mercie vnto thousands

in

in them that loue me, and keepe my commandements.

iii. Thou shalt not take the name of the Lorde thy God in vaine: for the Lorde will not hold him guiltlesse that taketh his name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and al that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mayd, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these commaundements?

Answere.

I learne two things, My duetie towardes God, and my duetie towards my neighbour.

Question.

What is thy duetie towards God?

Answere.

My duetie towardes GOD is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thanks, to put my whole trust in him, to call

vpon

vpon him, to honour his holy Name and his worde, and to serue him truely all the dayes of my life.

Question.

What is thy duetie towards thy neighbour?

Answere.

My duety towards my neighbour, is to loue him as my selfe, and to do to all men, as I would they should do vnto me. To loue, honour, and succour my father and mother. To honour and obey the Queene and her ministers. To submit my selfe to all my gouerners, teachers, spirituall Pastors & Masters, to order my selfe lowly and reuerently to all my betters. To hurt no body by word nor deed. To bee true and iust in all my dealing. To beare no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from euil speaking, lying and slandering. To keepe my body in temperance, soberneſſe, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truly to get mine owne liuing, and to doe my dutie in that state of life, vnto the which it shal please God to call me.

Question.

My good child know this, that thou art not able to doe these things of thy selfe, nor to walke in the commaundements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore, if thou canst say the Lordes prayer.

Answere.

OUr Father which art in heauen, halowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euil, Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lord God our heauenly Father, who is the giuer of all goodneſſe, to send his grace vnto mee, and to all people,

people, that wee may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that hee will send vs all things that be needfull, both for our soules and bodies, and that he will be mercifull vnto vs, & forgiue vs our sinnes, and that it wil please him to saue and defend vs in al dangers ghostly and bodily, and that hee will keepe vs from all sinne and wickednes, and from our ghostly enemie, and from euerlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandements, & also can answere to such questions of this short Catechisme, as the bishop (or such as he shall appoint) shal by his discretion appose them in: then shall they be brought to the bishop by one that shall be his Godfather, or Godmother, that euery child may haue a witnesse of his Confirmation. And the bishop shall confirme them on this wise.

Confirmation.

Our helpe is in the name of the Lord.

Answere.

which hath made heauen and earth.

Minister.

Blessed be the name of the Lord.

Answere.

Henceforth World without end.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruaunts by Water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, wee beseech thee, O Lorde, with the holy Ghost the comforter,

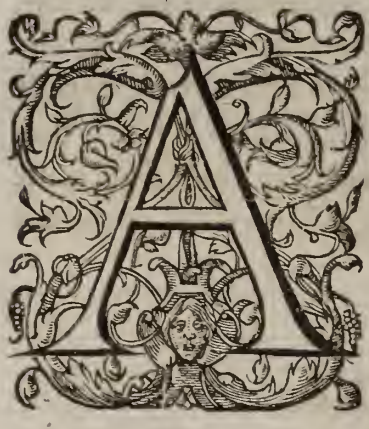
foꝛter, and daily increaſe in them thy manifold gifts of grace, the ſpirite of wiſedome and vnderſtanding, the ſpirit of counſaile and ghoſtly ſtrength, the ſpirite of knowledge and true godlineſſe, and fulfil them (O Lord) with the ſpirit of thy holy feare, Amen.

Then the Biſhop ſhall lay his hand vpon euery child ſeuerally, ſaying.

Defend, O Lord, this child with thy heauenly grace, that he may continue thine foꝛ euer, and daily increaſe in thy holy ſpirite moꝛe & moꝛe, vntill he come vnto thy euerlaſting kingdom, Amen.

Then ſhall the Biſhop ſay.

Let vs pꝛay.



Almighty and euerliuing God, which makeſt vs both to will, and to doe thoſe things that be good and acceptable vnto thy maieſtie, wee make our humble ſupplications vnto thee foꝛ theſe childꝛen, vpon whom (after the example of the holy Apoſtles) wee haue laied our hands to certifie them (by this ſigne) of thy fauour and gracious goodneſſe toward them: let thy fatherly hand, we beſeech thee, euer be ouer them: let thy holy ſpirite euer bee with them, and ſo lead them in the knowledge and obedience of thy woꝛd, that in the end they may obtaine the euerlaſting life, thꝛough our Lord Jeſus Chꝛiſt, who with thee and the holy Ghoſt, liueth and reigneth one God, woꝛld without end, Amen.

Then the Biſhop ſhall bleſſe the children, ſaying thus.

The bleſſing of God Almighty, the Father, the Sonne, and the holy Ghoſt, be vpon you, and remaine with you foꝛ euer, Amen.

The Curate of euery Pariſh, or ſome other at his appointment, ſhall diligently vpon Sundayes and Holydayes, halfe an houre before Euenſong, openly in the Church, inſtruct and examine ſo many children of his Pariſh ſent vnto him, as the time ſhall ſerue, and as he ſhall thinke conuenient, in ſome part of this Catechiſme.

And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their children, ſeruants and prentiſes, (which haue not learned their Catechiſme) to come to the Church

Church at the time appointed, and obediently to heare, and bee ordered by the Curate, vntil such time as they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to be brought afore him to any conuenient place for their confirmation, then shal the Curate of euery parish, either bring or send in writing the names of all those childrē of his parish, which can say the Articles of their faith, the Lords prayer, and the ten Commaundements, and also how many of them can answere to the other questions conteined in this Catechisme.

And there shall none be admitted to the holy Communion, vntil such time as he can say the Catechisme, and be confirmed.

The forme of solemnization of Matrimonie.

First, the Banes must be asked three seuerall Sundayes or Holydayes, in the time of seruice, the people being present, after the accustomed maner.

And if the persons that should be maried, dwell in diuers parishes, the Banes must be asked in both parishes: and the Curate of the one parish shal not solemnize Matrimonie betwixt them, without a Certificate of the Banes being thrise asked, from the Curate of the other parish.

At the day appointed for solemnization of Matrimonie, the persons to be maried, shall come into the body of the Church, with their friends & neighbours. And there the priest shall thus say.

Earely beloued friends, We are gathered together here in the sight of GOD, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimonie, Which is an honourable estate instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betweene Christ and his Church: Which holy estate Christ adorned and beautified with his presence, & first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to bee honourable among all men, and therefore is not to bee enterprised nor taken in hand vnaduisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beastes that haue no vnderstanding, but reuerently, discreetly,

discreetly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordained. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedie against sinne, and to auoyd fornication, that such persons as haue not the gift of continencie, might marrie, and keepe themselues vndefiled members of Christes body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in prosperitie & aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioined together, let him now speake, or else hereafter for euer hold his peace.

And also speaking to the persons that shalbe maried, he shall say.

I Require and charge you (as you wil answer at the dreadfull day of iudgement, when the secrets of all hearts shall be disclosed) that if either of you doe know any impediment, why ye may not be lawfully ioined together in Matrimonie, that ye confesse it. For be yee well assured, that so many as bee coupled together otherwise then Gods Word doth allow, are not ioined together by God, neither is their Matrimonie lawfull.

At which day of mariage, if any man doe alleage & declare any impediment, why they may not bee coupled together in Matrimonie, by Gods lawe or the lawes of this Realme, & will be bound, & sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be maried do sustaine, to prooue his allegatiō: then the solemnization must be deferred, vnto such time as the trueth bee tried. If no impediment be alledged, then shal the Curate say vnto the man.

N. Wilt thou haue this Woman to thy Wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour, and keepe her in sickneſſe and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The

The man ſhall anſwere.

I will.

Then ſhall the prieſt ſay vnto the woman.

N. Wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou obey him, and serue him, loue, honour, and keepe him in sickneſſe and in health? and forſaking all other, keepe thee only vnto him, ſo long as you both ſhall liue?

The woman ſhall anſwere.

I will.

Then ſhall the Miniſter ſay.

Who giueth this Woman to be maried to this man?

And the Miniſter receiuing the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying.

I N. take thee N. to my wedded wife, to haue & to hold, from this day forward, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, and to cheriſh, till death vs depart, according to Gods holy ordinance: & thereto I plight thee my troth.

Then ſhall they looſe their handes, and the woman taking againe the man by the right hand, ſhall ſay.

I N. take thee N. to my wedded husband, to haue and to hold from this day forward, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, cheriſh, & to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

Then ſhall they againe looſe their hands, & the man ſhall giue vnto the woman a Ring, laying the ſame vpon the booke, with the accuſtomed duetie to the prieſt and Clarke. And the prieſt taking the Ring, ſhall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the prieſt ſhall ſay.

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endowe: In the name of the Father, and of the Sonne, and of the holy Ghoſt, Amen.

Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay.

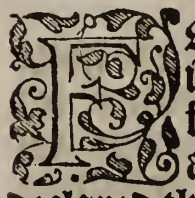
Let vs pray.

Eternall God, Creator and preserver of all mankind, giuer of all spirituall grace, the author of euerlasting life, send thy blessing vpon these thy seruants, this man and this womā, whom we blesse in thy name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe & keep the bowe and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue & peace together, and liue according to thy lawes, through Iesus Christ our Lord, Amen.

Then shal the Priest ioyne their right hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.



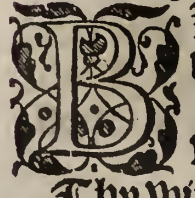
Forasmuch as N. and N. haue consented together in holy Wedlocke, and haue witnessed the same before God and this companie, & thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioining of hands, I pronounce that they be man and wife together. In the name of the Father, of the Sonne, and of the holy Ghost, Amen.

And the Minister shall adde this blessing.

God the father, God the sonne, God the holy ghost, blesse, preserue, and keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting, Amen.

Then the Minister or Clearks going to the Lords table, shall say or sing this Psalme following.

Beati omnes. Psal. 128.



Blessed are al they that feare the Lord: and walke in his wayes.

For thou shalt eate the labors of thy hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine: vpon the wals of thy house.

Thy

Thy children like the Olive branches: rounde about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without ende. Amen.

Or this Psalme:

GOd bee mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be merciful vnto vs. Deus misereatur. Psal. 67.

That thy way may be knowen vpon the earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, & gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our God, shall giue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glorie be to the Father, &c.

As it was in the beginning, &c.

The Psalme ended, and the man and the woman kneeling afore the Lords Table, the priest standing at the Table, and turning his face toward them, shall say.

Lord haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euil. Amen.

Minister.

O Lord saue thy seruant, and thy handmayd.

Answere.

which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be thou vnto them a tower of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy seruants, and sow the seed of eternal life in their mindes, that whatsoeuer in thy holy worde they shall profitably learne, they may in deede fulfill the same. Looke, O Lord mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham & Sara, to their great comfort: So vouchsafe to sende thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues end, through Jesus Christ our Lord, Amen.

This prayer next following, shall be omitted, where the woman is past childe birth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankinde is increased: We beseeche thee assist with thy blessing these two persons, that they may both bee fruitfull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the thirde and fourth generation, vnto thy praise and honour, through

through Jesus Christ our Lord, Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine owne image & similitude) woman should take her beginning: and knitting them together, didst teach that it should neuer be lawfull to put asunder those, whom thou by Matrimonie hadst made one: O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the Spiritual marriage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy word, (as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it, euen as his owne flesh) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithful and obedient as Sara, and in all quietnesse, sobrietie, and peace, bee a follower of holy and godly matrons. O Lord, blesse them both, and grant them to inherite thy euerlasting kingdome, through Jesus Christ our Lord. Amen.

Then shall the Priest say.

Almightie God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie and blesse you, that yee may please him both in body and soule, and liue together in holy loue vnto your liues ende. Amen.

Then shall begin the Communion. And after the Gospel, shall be saide a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to holy Scripture. Or if there bee no Sermon, the Minister shall reade this that followeth.

All ye which be married, or which intend to take the holy estate of Matrimonie vpon you, heare what holy Scripture doeth say as touching the duetie of husbands toward their wiues, & wiues toward their husbands.

Saint Paul in his Epistle to the Ephesians the fift Chapter, doeth giue this commaundement to all married men, Yee husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the worde, that hee might make it vnto himselfe a glorious Congregation, not hauing spot or wrinckle, or any such thing, but that it should bee holy and blameless. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Congregation: for We are members of his body, of his flesh, and of his bones. For this cause shal a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mysterie is great: but I speake of Christ, and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Colos.3. Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be maried, Yee men loue your wiues, and be not bitter vnto them.

1. Peter 3. Here also What S. Peter the Apostle of Christ, which was himselfe a married man, saith vnto all men that are married, Yee husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindered.

Hitherto ye haue heard the duetie of the husband towarde the wife. Now likewise ye wiues, heare and learne your duties towards your husbands, euen as it is plainely set foorth in holy Scripture.

Ephes.5. Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye Women, submit your selues vnto your owne husbands, as vnto the Lorde. For the husband is the wiues head, euen as Christ is the head of the Church, and hee is also the sauiour of the whole body.

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let ỹ wiues also be in subiection vnto their owne husbands in all things. And againe hee saith, Let the

wife

wife reuerence her husband. And (in his Epistle to the Colossians,) S. Paul giueth you this short lesson, Ye Wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord. Col. 3:

Saint Peter also doeth instruct you very godly, thus saying, Let Wiues be subiect to their owne husbands, so that if any obey not the Word, they may bee Wonne Without the Word, by the conuersation of the Wiues, While they beholde your chaste conuersation coupled With feare. Whose apparell let it not bee outward, With braided haire, and trimming about With golde, either in putting on of gorgeous apparell: but let the hid man which is in the heart, bee Without all corruption, so that the spirit be milde and quiet, Which is a precious thing in the sight of God. For after this maner in the olde time did the holy Women, Which trusted in God, apparell themselues, being subiect to their owne husbands: as Sara obeyed Abraham, calling him Lord, Whose daughters ye are made doing Well, and not being dismayed With any feare. 1. Pet. 3:

The new married persons, the same day of their marriage, must receiue the holy Communion.

¶ The order for the visitation of the sicke.

The Priest entring into the sicke persons house, shall say:

¶ Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shall say kneeling downe.

REmember not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and bee not angrie with vs for euer.

The visitation of the sicke.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.

¶ Our Father which art in heauen.
And leade vs not into temptation.

Answere.

But deliuer vs from euil. Amen.

Minister.

O Lord saue thy seruant.

Answere.

which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approch to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answere.

From the face of his enemie.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, beholde, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and safetie, through Jesus Christ our Lord. Amen.

HEare vs Almightie and most mercifull God and Sauiour, extende thy accustomed goodnesse to this thy seruant, which is grieued with sicknesse: visite him, O Lorde, as thou diddest visite Peters wiues mother, and the Captaines seruaunt.

So

So visite and restore to this sicke person his former health, if it bee thy will, or els giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting.

Then shall the Minister exhort the sicke person after this fourme, or other like.

DEarely beloued, know this, that Almightie God is the Lord of life and death, and ouer all things to them perteining, as youth, strength, health, age, weakenesse, and sickenesse. Wherefore, whatsoeuer your sickenesse is, know you certainly that it is Gods visitation. And for what cause so euer this sickenesse is sent vnto you, whether it be to trie your patience for the example of other, and that your faith may be found in the day of the Lorde, laudable, glorious, and honourable, to the increase of glory and endlesse felicitie, or els bee sent vnto you to correct and amend in you whatsoeuer doth offend the eyes of your heauenly Father: know you certainely, that if you truely repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercie, for his deare Sonne Iesus Christes sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profite, and helpe you forward in the right way that leadeth vnto euerlasting life.

If the person visited be very sicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastisement of the Lorde. For whom the Lorde loueth, hee chastiseth: yea, as Saint Paul saith, hee scourgeth euery sonne which hee receiueth. If ye endure chastisement, he offreth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction, whereof all true children are partakers, then are yee bastards, & not children. Therefore seeing that when our carnal fathers do correct vs, we reuerently obey them: shall we not now much rather bee obedient to our spirituall Father, & so liue? And they for a few

dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profite, to the intent hee may make vs partakers of his holines. These words (good brother) are Gods wordes, and written in holy Scripture for our comfort and instruction, that wee should patiently and with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shal please his gracious goodnesse to visite vs. And there should be no greater comfort to Christian persons, then to bee made like vnto Christ, by suffering patiently aduersities, troubles, & sickenesses. For hee himselfe went not vp to ioy, but first hee suffered paine, hee entred not into his glory, before he was crucified: So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that we may rise againe from death, & dwell with him in euerlasting life. Now therefore taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this life, there is a count to be giuen vnto the righteous Iudge, of whom all must bee iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercie at our heauenly Fathers hand for Christes sake, and not be accused & condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may knowe whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the faith, saying thus.

Doest thou beleeue in God the Father Almightie, &c.

As it is in Baptisme.

Then shall the Minister examine whether hee be in charitie with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if hee haue offended other, to aske them forgiuenesse: and where hee hath done iniurie or wrong to any man, that hee make amends to the vttermost of his power. And if hee haue not afore disposed his goods, let him then make his will, and also declare his debtes, what hee oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his

his Executors. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

These wordes before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget nor omit to moue the sicke person (and that most earnestly) to liberalitie toward the poore.

Here shall the sicke person make a speciall confession, if hee feele his conscience troubled with any weightie matter. After which confession, the priest shall absolue him after this maner.

OUr Lord Jesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercy forgiue thee thine offences: and by his authoritie committed to mee, I absolue thee from all thy sinnes, in the name of the Father, and of the sonne, and of the holy Ghost. Amen.

And then the priest shall say the Collect folowing.

℣ Let vs pray.

Most mercifull God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eie of mercy vpō this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him (most louing Father) whatsoeuer hath bene decayed by the fraude and malice of the deuill, or by his owne carnall will and frailenesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his pain, as shal be seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merites of thy most dearely beloued sonne Jesus Christ, Amen.

Then

The visitation of the sicke.

Then shall the Minister say this Psalme.

In te Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer bee put to confusion: but rid me, and deliuer me in thy righteousnes, incline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers Wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Go not farre from me, O God: my God, hast thee to helpe me.

Let them be confounded and perish, that are agaynst my soule: let them bee couered with shame and dishonour, that seeke to doe me euil.

As for me, I will patiently abide alway: & wil prayse thee more and more.

My mouth shal daily speake of thy righteousnesse and saluation: for I know no end thereof.

I will

I Will go forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very high, & great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnesse, O God, playing vpon an instrument of musike: vnto thee will I sing vpon the harpe, O thou holy one of Israel.

My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shal talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euil.

Glory be to the father, &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, Wee beseech thee, O God.

Then shall the Minister say.

THe Almightie Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth do bowe and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but onely the name of our Lord Iesus Christ, Amen.

The Communion of the ſicke.

FOraſmuch as all mortall men bee ſubiect to many ſudden perils, diſeaſes, and ſickneſſes, and euer vncertaine what time they ſhal depart out of this life: therefore to the intent they may bee alwayes in a readines to die whenſoeuer it ſhal pleaſe almightie God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time exhort their Pariſhioners, to the oft receiuing (in the Church) of the holy Comunion of the body and blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lack of the ſame. But if the ſicke perſon bee not able to come to the Church, & yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouer night, or els earely in the morning, to the Curate, ſignifying alſo how many bee appointed to communicate with him: And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſarie for the ſame, hee ſhall there miniſter the holy Communion.

The Collect.

ALmightie euerliuing GOD, maker of mankind, which doeſt correct thoſe whom thou doeſt loue, & chaſtiſeſt euery one whom thou doeſt receiue: Wee beſeech thee to haue mercie vpon this thy ſeruant, viſited with thine hand, and to grant that he may take his ſickneſſe patiently, and recouer his bodily health (if it be thy gracious will) and whenſoeuer his ſoule ſhall depart from the body, it may bee without ſpot preſented vnto thee, through Jeſus Chriſt our Lord, Amen.

The Epiſtle.

Heb. 12. MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth: Yea, and he ſcourgeth euery ſonne whom he receiueth.

The

The Communion of the ſicke.

The Goſpel.

Erily, verily I ſay vnto you, He that heareth my word, and beleeueth on him that ſent mee, hath euerlaſting life, and ſhal not come vnto damnation, but he paſſeth from death vnto life. Iohn 5.

¶ At the time of the diſtribution of the holy Sacrament, the prieſt ſhal firſt receiue the holy Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke.

But if any man either by reaſon of extremitie of ſicknes, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment, do not receiue the Sacrament of Chriſts body & blood: then the Curate ſhall inſtruct him, that if he doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffred death vpon the croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giuing him heartie thanks therefore, he doeth eate and drinke the body & blood of our Sauiour Chriſt profitably to his ſoules health, although he doe not receiue the Sacrament with his mouth.

When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the prieſt for more expedition, ſhal cut off the forme of the viſitation at the Pſalme, **In thee, O Lord, haue I put my truſt,** and go ſtraight to the Communion.

In the time of plague, ſweate, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the pariſh or neighbours can bee gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alone communicate with him.

The order for the buriall

of the dead.

The Prieſt meeting the corps at the Church ſtile, ſhall ſay, or els the Prieſt and Clearks ſhall ſing, and ſo goe either into the Church or towards the graue.

Iohn 11. I Am the reſurrection and the life (ſaieth the Lord,) he that beleeueth in me, yea though he were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in me, ſhall not die for euer.

Iob 19. I Know that my redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall behold him, not with other, but with theſe ſame eyes.

1. Tim. 6. Iob 1. WE brought nothing into this world, neither may we cary any thing out of this world. The Lorde giueth, and the Lorde taketh away. Euen as it pleaſeth the Lorde, ſo commeth things to paſſe: Bleſſed be the name of the Lord.

When they come to the graue, while the corps is made ready to be laied into the earth, the Prieſt ſhall ſay, or the Prieſt and Clearks ſhall ſing.

Iob 14. MAn that is borne of a woman hath but a ſhort time to liue and is full of miſerie. He commeth vp, and is cut downe like a flower, hee fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the midſt of life, we be in death: of whom may we ſeeke for ſuccour but of thee, O Lord, which for our ſinnes iuſtly art diſpleaſed? Yet, O Lord God moſt holy, O Lord moſt mightie, O holy & moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternal death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not vp thy mercifull eyes to our prayers: but ſpare vs Lord moſt holy, O God moſt mightie, O holy and mercifull Sauiour

Sauiour, thou most Woorthy iudge eternall, suffer vs not at our last houre foꝛ any paines of death to fall from thee.

Then while the earth shal be cast vpon the body by some standing by, the Priest shall say.

FOꝛasmuch as it hath pleased Almightie God of his great mercy, to take vnto himselfe the soule of our deare bꝛother here departed, wee therfoꝛe commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, thꝛough our Loꝛd Jesus Chꝛist, who shall change our vile body, that it may be like vnto his glorious body, accoꝛding to the mightie woꝛking, whereby he is able to subdue all things to himselfe.

Then shall be sayd or sung.

I heard a voyce frō heauen, saying vnto me, Wꝛite, From hencefoꝛth blessed are the dead which die in the Loꝛd. Euen so saith the spirit, that they rest from their labours. Reuel. 13. 14.

Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

CHꝛist is risen from the dead, and become the first fruites of them that sleepe. Foꝛ by a man came death, and by a man came the resurrection of the dead. Foꝛ as by Adam all die, euen so by Chꝛist shall all bee made aliue, but euery man in his owne oꝛder. The first is Chꝛist, then they that are Chꝛistes at his comming. Then commeth the ende, When hee hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authoritie and power. Foꝛ he must reigne til he haue put all his enemies vnder his feete. The last enemie that shall be destroied, is death. Foꝛ hee hath put all things vnder his feete. But

When

when he saieth, All things are put vnder him: it is manifest that he is excepted which did put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all. Els What doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and Why stand we alway then in ieopardie? By our reioycing which I haue in Christ Iesu our Lord, I die daily. That I haue fought with beastes at Ephesus after the maner of men, What aduantageth it mee, if the dead rise not againe? Let vs eate and drinke, for to morow we shall die. Bee not ye deceiued, euill wordes corrupt good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? With what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And What sowest thou? Thou sowest not that body that shal be, but bare corne, as of wheate or some other: but God giueth it a body at his owne pleasure, to euery seed his own body. All flesh is not one maner of flesh: but there is one maner of flesche of men, another maner of flesh of beastes, another of fishes, another of birdes. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthie. The second man is the Lorde from heauen, heauenly. As is the

earthy,

earthy, such are they that bee earthy. And as is the heauenly, such are they that are heauenly. And as wee haue borne the image of the earthy, so shall wee beare the image of the heauenly. This say I brethren, that flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption. Beholde, I shew you a mysterie, We shall not all sleepe: but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and wee shall bee changed: For this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written: Death is swallowed vp into victorie: Death, where is thy sting: Hell, where is thy victorie: The sting of Death is sinne, and the strength of sinne is the Lawe. But thankes bee vnto God, which hath giuen vs victorie through our Lorde Jesus Christ. Therefore my deare brethren, bee yee stedfast and vnmoueable, alwayes riche in the worke of the Lord, forasmuch as ye knowe how that your labour is not in vaine in the Lord.

The Lesson ended, the Priest shall say.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

℣ Our Father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euil, Amen.

The Priest.

Almighty God, With whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, bee in ioy and felicitie: wee giue thee heartie thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinfull world, beseeching thee, that it may

N. please

pleale thee of thy gratious goodneſſe, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdome, that wee with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect conſummation and bliſſe, both in body and ſoule, in thy eternall and euerlaſting glorie. Amen.

The Collect.

Mercifull God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life, in whom whoſoeuer beleeueth, ſhall liue, though hee die, and whoſoeuer liueth and beleeueth in him, ſhal not die eternally, who alſo taught vs (by his holy Apoſtle Paul) not to bee ſorie as men without hope, for them that ſleepe in him: we meekly beſeech thee (O Father) to raiſe vs from the death of ſinne, vnto the life of righteouſneſſe, that when wee ſhall depart this life, we may reſt in him, as our hope is this our brother doeth, and that at the generall reſurrection in the laſt day, we may be found acceptable in thy ſight, and receiue that bleſſing which thy welbeloued Sonne ſhal then pronounce to all that loue and feare thee, ſaying, Come ye bleſſed children of my Father, receiue the kingdome prepared for you from the beginning of the World. Graunt this, we beſeech thee, O mercifull Father, through Jeſus Chriſt our Mediatour and Redeemer.

Amen.

¶ The

¶ The thankesgiuing of vvomen

after childe-birth, commonly called the *Churching of women.*

The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these wordes, or such like, as the case shall require.

FOrasmuch as it hath pleased Almightie God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of childe-birth: ye shall therefore giue heartie thankes vnto God, and pray.

Then shall the Priest say this Psalme.

I Haue lifted vp mine eyes vnto the hils: from whence commeth my helpe. Psal. 121.

My helpe commeth euen from the Lorde: which hath made heauen and earth.

Hee will not suffer thy foote to bee moued: and hee that keepeth thee, will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lorde shall preserue thy going out, and thy comming in: from this time foorth for euermore.

Glorie be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Churching of vvomen.

¶ Our Father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euil. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

Let vs pray.

Almightie God which hast deliuered this woman thy seruaunt from the great paine and perill of childe birth: graunt wee beseech thee most mercifull Father, that shee, through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will, in this life present, and also may bee partaker of euerlasting glorie in the life to come, through Jesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer accustomed offerings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

¶ A Com-

¶ A Commination against sinners, with certaine prayers to be vsed diuers *times in the yeere*.

After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letanie shalbe said, after the accustomed maner: which ended, the Priest shall go into the Pulpit, and say thus.

Brethren, in the primitiue Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might bee saued in the day of the Lord: and that other admonished by their example, might bee the more afraid to offend.

In the stead whereof, vntil the said discipline may be restored againe, (which thing is much to be wished) it is thought good, that at this time (in your presence) should bee read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that yee should answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather bee called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for ꝑ which ye affirme with your owne mouthes, the curse of God to be due.

Cursed is ꝑ man that maketh any carued or molten image, an abomination to the Lorde, the worke of the handes of the craftsman, and putteth it in a secrete place to worship it.

And the people shall answere and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

A Commination.

Minister.

Cursed is he that remoueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Cursed is hee that maketh the blinde to goe out of his way.

Answere.

Amen.

Minister.

Cursed is he that letteth in iudgment the right of the stranger, of them that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is hee that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Cursed is hee that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

A Commination.

Miniſter.

NOw ſeeing that all they be accurſed (as the Prophet Dauid beareth witneſſe) which doe erre and goe aſtray from the commandements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, & being alwayes at hand) returne vnto our Lorde God, with all contrition & meekeneſſe of heart, bewayling and lamenting our ſinfull life, knowledging and confeſſing our offences, and ſeeking to bring forth Pſal.119. worthy fruits of penance. For nowe is the Axe put vnto the Mat.3. roote of the trees, ſo that euery tree that bringeth not forth good fruite, is hewen downe, and caſt into the fire. It is a Heb.10. feareful thing to fall into the hands of the liuing God: he ſhal Pſal.10. powre downe raine vpon the ſinners, ſnares, fire, and brimſtone, ſtorme and tempeſt, this ſhal be their portion to drinke. For loe, the Lord is commen out of his place, to viſite the Wickedneſſe of ſuch as dwel vpon the earth. But who may abide Eſay 26. the day of his comming? who ſhalbe able to endure When he Mal.3. appeareth? His fan is in his hand, & he will purge his floore, & Mat.3. gather his wheate into the barne, but he will burne the chaffe with vnquenchable fire. The day of the Lord commeth as a 1.Theſ.5. thiefe in the night: and when men ſhall ſay Peace, and all things are ſafe, then ſhall ſudden deſtruction come vpō them, as ſorow commeth vpon a woman trauelling with child, and they ſhall not eſcape. Then ſhall appeare the Wrath of God Rom.2. in the day of vengeance, which obſtinate ſinners, through the ſtubbernes of their heart, haue heaped vnto thēſelues, which deſpiſed ẏ goodnes, patience, & long ſufferance of God, when he called them continually to repentance. Then ſhal they call Pro.1. vpon me (ſaith the Lord) but I will not heare, they ſhal ſeeke me earely, but they ſhal not find me, & that becauſe they hated knowledge, & receiued not the feare of the Lord, but abhorred my counſell, & deſpiſed my correction. Then ſhall it be too late

to

to knocke, when the doore shall bee shut, and too late to cry for mercy, when it is the time of iustice. O terrible voyce of most iust iudgement, which shall bee pronounced vpon them,
Mat.25. when it shall be sayd vnto them, Goe yee cursed into the fire euerlasting, which is prepared for the Deuill and his angels.
2.Cor.6. Therefore brethren, take wee heed betime, while the day of saluation lasteth, for the night commeth, when none can
Iohn 9. worke: but let vs while wee haue ỹ light, beleeue in the light, and walke as the children of the light, that we be not cast into
Mat.25. the vtter darknes, where is weeping and gnashing of teeth. Let vs not abuse the goodnes of God, which calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs
Esay 1. forgiuenesse of that which is past, if (with a whole mind and true heart) we returne vnto him. For though our sinnes bee as red as scarlet, they shall be as white as snow: and though they be like purple, yet shal they be as white as wooll. Turne
Eze.28. you cleane (saieth the Lord) from all your wickednesse, and your sinne shall not be your destruction. Cast away from you al your vngodlines that ye haue done, make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saieth the Lord God: turne you then, and yee shall liue.
1.Iohn 2. Although we haue sinned, yet haue we an aduocate with the father Iesus Christ the righteous, and he it is that obtaineth
Esay 53. grace for our sinnes. For hee was wounded for our offences, & smitten for our wickednesse. Let vs therefore returne vnto him, who is ỹ merciful receiuer of all true penitent sinners, assuring our selues that he is ready to receiue vs & most willing to pardon vs, if we come vnto him with faithfull repentance, if we will submit our selues vnto him, & from henceforth walk
Mat.11. in his wayes, if wee will take his easie yoke and light burden vpon vs, to follow him in lowlinesse, patience and charitie, and bee ordered by the gouernance of his holy spirite, seeking alwayes his glory, and seruing him duely in our vocation, with thanksgiuing. This if we doe, Christ will deliuer vs from the curse of the lawe, & from the extreme malediction which shall light vpon them that shall be set on the left hand, and he will
Mat.25. set vs on his right hand, and giue vs the blessed benediction

of

of his father, commanding vs to take possession of his glorious kingdom, vnto the which he vouchsafe to bring vs all, for his infinite mercy. Amen.

Then shall they all kneele vpon their knees: and the Priest and Clarkes kneeling (where they are accustomed to say the Letanie) shall say this Psalme, *Miserere mei Deus.*

Miserere mei. Psa 51.

Haue merry vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Wash mee throughly from my wickednesse: and cleanse mee from my sinne.

For I knowledge my faults: and my sinne is euer before me.

Against thee only haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: & in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward partes: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeeds.

Make me a cleane heart, O God: and renew a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: & sinners shall be conuerted vnto thee.

Deliuer

Deliuer me from bloodgiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shall shew thy prayse.

For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the wals of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offrings and oblations: then shall they offer yong bullocks vpon thine altar.

Glory be to the father, &c.

As it was in the beginning, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs O God our sauiour.

Answere.

And for the glory of thy names sake deliuer vs, be merciful vnto vs sinners for thy names sake.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

A Commination.

¶ Let vs pray.

LOrd wee beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes to thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may be absolued through Christ our Lord, Amen.

MOst mightie God and mercifull Father, which hast compassion of all men, & hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne frō sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burden of our sinne. Thy propertie is to haue mercy, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine ire frō vs, which meekely knowledge our vilenes, and truly repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Iesus Christ our Lord, Amen.

Then shall the people say this that foloweth, after the Minister.

TUrne thou vs, O good Lord, and so shal we be turned: be fauourable, O Lord, bee fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people good Lorde, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

THE
Pſalter or Pſalmes
of Dauid, after the tranſlation *of the great Bible, Poin-*ted as it ſhall be ſung or ſaid in Churches.

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THE

Psalter or Psalms

of David,

and others.

¶ The Psalmes of Dauid.

Beatus vir qui non abijt. Psal. 1.

Blessed is the man that hath not walked in the counsaile of the vngodly, nor stand in the way of sinners: and hath not sit in the seate of the scornefull. Morning prayer.

But his delight is in the Lawe of the Lord: and in his Lawe will he exercise himselfe day and night.

And hee shall be like a tree planted by the water side: that will bring foorth his fruite in due season.

His leafe also shall not wither: and looke whatsoeuer hee doeth, it shall prosper.

As for the vngodly, it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

Therefore the vngodly shall not bee able to stande in the iudgement: neither the sinners in the Congregation of the righteous.

But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. 2.

WHy do the heathen so furiously rage together: and why do the people imagine a vaine thing?

The Kings of the earth stande vp, and the rulers take counsaile together: against the Lord, & against his anointed.

Let vs breake their bondes asunder: and cast away their cords from vs.

He that dwelleth in heauen, shall laugh them to scorne: the Lord shall haue them in derision.

Then shall hee speake vnto them in his wrath: and vexe them in his sore displeasure.

Yet haue I set my King: vpon my holy hill of Sion.

I will preach the Lawe whereof the Lorde hath saide vn-

to me: thou art my sonne, this day haue I begotten thee.

Desire of mee, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

Thou shalt bruise them with a rodde of yron: and breake them in pieces like a potters vessell.

Be wise now therefore, O ye kings: be learned ye that are Iudges of the earth.

Serue the Lord in feare: and reioyce vnto him with reuerence.

Kisse the Sonne least hee be angrie, and so ye perish from the right way: if his wrath be kindled (yea but a litle) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

LOrd howe are they increased that trouble mee: many are they that rise against me.

Many one there bee that say of my soule: there is no helpe for him in his God.

But thou, O Lorde, art my defender: thou art my worship, and the lifter vp of my head.

I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

I laide mee downe and slept, and rose vp againe: for the Lord sustained me.

I will not be afraide for ten thousands of people: that haue set themselues against me round about.

Vp Lorde, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

Saluation belongeth vnto the Lorde: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare mee when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

O yee sonnes of men, howe long will yee blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

Know

Knowe this also, that the Lorde hath chosen to himselfe the man that is godly: When I call vpon the Lorde, hee will heare me.

Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

Offer the sacrifice of righteousnesse: and put your trust in the Lord.

There be many that say: Who will shew vs any good?

Lord lift thou vp: the light of thy countenance vpon vs.

Thou hast put gladnesse in my heart: since the time that their corne and wine and oile increased.

I will lay mee downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea auribus. Psal. 5.

PVnder my words, O Lord: consider my meditation.

O hearken thou vnto the voice of my calling, my King and my God: for vnto thee will I make my prayer.

My voice shalt thou heare betimes, O Lord: earely in the morning will I direct my prayer vnto thee, and will looke vp.

For thou art the God that hast no pleasure in wickednesse: neither shall any euil dwell with thee.

Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

Thou shalt destroy them that speake leasing: the Lorde wil abhorre both the blood thirstie and deceitfull man.

But as for mee, I will come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worship toward thy holy Temple.

Leade me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

For there is no faithfulnesse in his mouth: their inwarde parts are very wickednesse.

Their throte is an open sepulchre: they flatter with their tongue.

Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their

vngodlineſſe, for they haue rebelled againſt thee.

And let all them that put their truſt in thee, reioyce: they ſhall euer be giuing of thankes, becauſe thou defendeſt them, they that loue thy Name ſhall be ioyfull in thee.

For thou Lorde Will giue thy bleſſing vnto the righteous: and with thy fauourable kindeneſſe Wilt thou defend him, as with a ſhield.

Domine ne in furore. Pſal. 6.

Euening prayer.

Lord rebuke me not in thine indignation: neither chaſten mee in thy diſpleaſure.

Haue mercie vpon me, O Lord, for I am weake: O Lorde heale me, for my bones are vexed.

My ſoule is alſo ſore troubled: but Lorde how long Wilt thou puniſh me?

Turne thee, O Lorde, and deliuer my ſoule: Oh ſaue me for thy mercies ſake.

For in death no man remembreth thee: and Who Will giue thee thankes in the pit?

I am Weary of my groning, euery night waſh I my bed: and Water my couch With my teares.

My beautie is gone for very trouble: and Worne away becauſe of mine enemies.

Away from me all yee that Worke vanitie: for the Lorde hath heard the voice of my Weeping.

The Lord hath heard my petition: the Lorde Will receiue my prayer.

All mine enemies ſhall be confounded and ſore vexed: they ſhalbe turned backe and put to ſhame ſuddenly.

Domine Deus meus. Pſal. 7.

O Lord my God, in thee haue I put my truſt: ſaue me from all them that perſecute me, and deliuer me.

Leaſt he deuoure my ſoule like a lion, and teare it in pieces: While there is none to helpe.

O Lorde my God, if I haue done any ſuch thing: or if there

there be any wickednes in my hands.

If I haue rewarded euil vnto him that hath dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemie.

Then let mine enemy persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

Stand vp, O Lorde, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for mee in the iudgement that thou hast commanded.

And so shall the Congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

The Lord shall iudge the people, giue sentence with mee, O Lord: according to my righteousnesse, and according to the innocencie that is in me.

O let the wickednesse of the vngodly come to an ende: but guide thou the iust.

For the righteous God: trieth the very hearts and reines.

My helpe commeth of God: which preserueth them that are true of heart.

God is a righteous Iudge, strong and patient: and God is prouoked euery day.

If a man will not turne, he will whet his sworde: he hath bent his bowe, and made it ready.

He hath prepared for him the instruments of death: he ordeineth his arrowes against the persecuters.

Beholde, he trauaileth with mischiefe: hee hath conceiued sorrow, and brought forth vngodlinesse.

He hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he made for other.

For his trauaile shall come vpon his owne head: and his wickednes shall fall on his owne pate.

I will giue thankes vnto the Lord, according to his righteousnes: and will praise the Name of the Lord the most high.

Domine Dominus. Psal. 8.

O Lord our gouernour, howe excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

Out of the mouth of very babes and sucklings hast thou

ordeined strength, because of thine enemies: that thou mightest still the enemie and the auenger.

For I will consider the heauens, euen the workes of thy fingers: the Moone and the Starres which thou hast ordeined.

What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

Thou makest him lower then the Angels: to crowne him with glorie and worship.

Thou makest him to haue dominion of the workes of thy handes: and thou hast put all things in subiection vnder his feete.

All sheepe and oxen: yea, and the beastes of the field.

The foules of the aire, and the fishes of the sea: and whatsoeuer walketh through the paths of the seas.

O Lord our gouernour: how excellent is thy Name in all the world?

Confitebor tibi. Psal. 9.

Morning prayer.

I Will giue thankes vnto thee, O Lorde, with my whole heart: I will speake of al thy marueilous workes.

I will be glad and reioyce in thee: yea, my sōgs wil I make of thy Name, O thou most highest.

While mine enemies are driuen backe: they shall fall and perish at thy presence.

For thou hast maintained my right, and my cause: thou art set in the throne that iudgest right.

Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

O thou enemie, destructions are come to a perpetual end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

But the Lord shall endure for euer: hee hath also prepared his

his seate for iudgement.

For he shall iudge the world in righteousnes: and minister true iudgement vnto the people.

The Lord also will bee a defence for the oppressed: euen a refuge in time of trouble.

And they that know thy name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

O praise the Lord which dwelleth in Sion: shew the people of his doings.

For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

Haue mercy vpon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest mee vp from the gates of death.

That I may shew all thy prayses, within the ports of the daughter of Sion: I will reioyce in thy saluation.

The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

The wicked shall bee turned into hell: and all the people that forget God.

For the poore shal not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

Up Lord, & let not man haue the vpper hand: let the heathen be iudged in thy sight.

Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. x.

WHy standest thou so farre off O Lord:) and hidest thy face in the needfull time of trouble?

The vngodly for his owne lust doeth persecute the poore: let them be taken in the craftie wilinesse that they haue imagined.

For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth hee all his enemies.

For he hath sayd in his heart, Tush, I shall neuer bee cast downe: there shall no harme happen vnto me.

His mouth is full of cursing, deceite, and fraude: vnder his tongue is vngodlinesse and vanitie.

He sitteth lurking in the thieuish corners of the streets: and priuily in his lurking dens doeth he murder the innocent, his eyes are set against the poore.

For hee lieth waiting secretly, euen as a Lion lurketh hee in his den: that he may rauish the poore.

Hee doeth rauish the poore: when he getteth him into his net.

Hee falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hand of his captains.

He hath sayd in his heart, Tush, God hath forgotten: hee hideth away his face, and he will neuer see it.

Arise O Lord God, and lift vp thine hand: forget not the poore.

Wherefore should the wicked blaspheme God: while hee doeth say in his heart, Tush, thou God carest not for it:

Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt find none.

The Lord is king for euer and euer: and the heathen are perished out of the land.

Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In

In Domino confido. Psal. xj.

IN the Lord put I my trust: how say yee then to my soule, that she should flee as a bird vnto the hill?

For loe, the vngodly bende their bowe, and make readie their arrowes within the quiuer: that they may priuily shoot at them which are true of heart.

For the foundations will be cast downe: and what hath the righteous done?

The Lorde is in his holy Temple: the Lordes seate is in heauen.

His eyes consider the poore: and his eye lids trieth the children of men.

The Lord alloweth the righteous: but the vngodly, & him that delighteth in wickednesse, doeth his soule abhorre.

Upon the vngodly he shal raine snares, fire and brimstone, storme, and tempest: this shalbe their portion to drinke.

For the righteous Lord loueth righteousnesse: his countenance will behold the thing that is iust.

Saluum me fac. Psal. xij.

HElpe me Lord, for there is not one godly man left: for the faithfull are minished from among the children of men. Euening prayer.

They talke of banitie euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

The Lord shal roote out all deceitfull lips: and the tongue that speaketh proud things.

Which haue said, with our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

Now for the comfortlesse troubles sake of the needie: and because of the deepe sighing of the poore.

I will vp (saieth the Lord:) and will helpe euery one from him that swelleth against him, and will set them at rest.

The words of the Lord are pure words: euen as the siluer which from the earth is tried, & purified seuen times in ỹ fire.

Thou

Thou shalt keepe them O Lord: thou shalt preserue him from this generation for euer.

The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. xiij.

HOw long wilt thou forget me (O Lorde) for euer: how long wilt thou hide thy face from me?

How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

Consider and heare mee, O Lorde my God: lighten mine eyes, that I sleepe not in death.

Least mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me, will reioyce at it.

But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

I will sing of the Lorde, because hee hath delt so louingly with me: yea, I will praise the name of the Lord most highest.

Dixit insipiens. Psal. xiiij.

THe foole hath said in his heart: there is no God.

They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

Their throte is an open sepulchre, with their tongues haue they deceiued: the poison of aspes is vnder their lips.

Their mouth is full of cursing and bitternesse: their feete are swift to shed blood.

Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

Haue they no knowledge, that they are all such workers

of

of mischiefe: eating vp my people as it were bread:

And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

As for you, ye haue made a mocke at the counsel of ỹ poore: because he putteth his trust in the Lord.

Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shal Jacob reioyce, and Israel shall be glad.

Domine quis habitabit. Psal. 15.

LOrd, Who shall dwell in thy tabernacle: or who shall rest vpon thy holy hill? Morning prayer.

Euen he that leadeth an vncorrupt life: & doeth the thing which is right, and speaketh the trueth from his heart.

Hee that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

Hee that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

Hee that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue me O God: for in thee haue I put my trust.

O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

All my delight is vpon the saints that are in the earth: and vpon such as excell in vertue.

But they that runne after another god: shall haue great trouble.

Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

The

The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

I wil thanke the Lord for giuing me warning: my reines also chasten me in the night season.

I haue set God alway before mee: for hee is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

For why? thou shalt not leaue my soule in hel: neither shalt thou suffer thine holy one to see corruption.

Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. xvii.

HEare the right, O Lord, consider my complaint: & hearken vnto my prayer, that goeth not out of fained lips.

Let my sentence come foorth from thy presence: & let thine eyes looke vpon the thing that is equall.

Thou hast prooued and visited mine heart in the night season, thou hast tried me, and shalt find no wickednes in me: for I am vtterly purposed that my mouth shall not offend.

Because of mens works that are done against the wordes of my lips: I haue kept me from the wayes of the destroyer.

O hold thou vp my goings in thy pathes: that my footesteps slip not.

I haue called vpon thee, O God, for thou shalt heare mee: encline thine eare to me, and hearken vnto my words.

Shew thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

Keepe me as the apple of an eie: hide me vnder the shadow of thy wings.

From the vngodly that trouble mee: mine enemies compasse me round about, to take away my soule.

They

They are inclosed in their owne fat: and their mouth speaketh proud things.

They lie waiting in our way on euery side: turning their eyes downe to the ground.

Like as a lion that is greedie of his praie: and as it were a Lions whelpe lurking in secret places.

Up Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

From the men of thy hand, O Lord, from the men I say, and from the euil world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

They haue children at their desire: & leaue the rest of their substance for their babes.

But as for me, I will behold thy presence in righteousnes: and when I awake vp after thy likenesse, I shall be satisfied with it.

Diligam te. Psal. 18.

I will loue thee (O Lorde) my strength, the Lorde is my stonie rocke and my defence: my Sauiour, my GOD, and my might, in whom I wil trust, my buckler, the horne also of my saluation, and my refuge. Euening prayer.

I wil cal vpon the Lord, which is woorthy to be praised: so shall I be safe from mine enemies.

The sorowes of death compassed me: and the ouerflowings of vngodlines made me afraid.

The paines of hell came about mee: the snares of death ouertooke me.

In my trouble I will call vpon the Lord: and complaine vnto my God.

So shall he heare my voyce out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

The earth trembled & quaked: the very foundations also of the hils shooke & were remooued, because he was wroth.

There

There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

He bowed the heauens also and came downe: and it was darke vnder his feete.

He rode vpon the Cherubims and did flie: he came flying vpon the wings of the wind.

Hee made darkenesse his secret place: his pauilion round about him, with darke water and thicke cloudes to couer him.

At the brightnesse of his presence his cloudes remooued: hailestones and coles of fire.

The Lord also thundred out of heauen, & the highest gaue his thunder: hailstones and coles of fire.

He sent out his arrowes, and scattered them: he cast foorth lightnings and destroyed them.

The springs of water were seene, & the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

He shall send downe from the high to fetch mee: and shall take me out of many waters.

Hee shall deliuer me from my strongest enemie, and from them which hate me: for they are too mightie for me.

They preuented me in the day of my trouble: but the Lord was my vpholder.

He brought me forth also into a place of liberty: he brought me foorth, euen because he had a fauour vnto me.

The Lord shall reward mee after my righteous dealing: according to the cleannesse of my hands shall hee recompense me.

Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

For I haue an eie vnto all his lawes: and will not cast out his commandements from me.

I was also vncorrupt before him: & eschewed mine owne wickednesse.

Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleannesse of my handes in his eie sight.

With the holy, thou shalt bee holy: and with a perfect man thou shalt be perfect.

With the cleane, thou shalt bee cleane: and with the froward, thou shalt learne frowardnesse.

For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proude.

Thou also shalt light my candle: the Lorde my God shall make my darknesse to be light.

For in thee I shall discomfit an hoste of men: and with the helpe of my God I shall leape ouer the wall.

The way of God is an vndefiled way: the worde of the Lorde also is tried in the fire, hee is the defender of all them that put their trust in him.

For who is God but the Lord: or who hath any strength except our God?

It is God that girdeth mee with strength of warre: and maketh my way perfect.

He maketh my feete like harts feete: and setteth mee vp on high.

Hee teacheth my handes to fight: and mine armes shall breake euen a bowe of steele.

Thou hast giuen me the defence of thy saluation: thy right hande also shall holde mee vp, and thy louing correction shall make me great.

Thou shalt make roome ynough vnder me for to goe: that my footesteps shall not slide.

I will follow vpon mine enemies, and ouertake them: neither wil I turne againe till I haue destroyed them.

I will smite them, that they shall not be able to stand: but fall vnder my feete.

Thou hast girded me with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

They shall cry, but there shall be none to helpe them: yea, euen vnto the Lord shal they cry, but he shal not heare them.

I wil beate them as small as the dust before the winde: I wil cast them out as the clay in the streetes.

Thou shalt deliuer mee from the strivings of the people: and thou shalt make me the head of the heathen.

A people whom I haue not known: shall serue me.

Assoone as they heare of mee, they shall obey me: but the strange children shall dissemble with me.

The strange children shall faile: and be afraide out of their prisons.

The Lorde liueth, and blessed bee my strong helper: and praised be the God of my saluation.

Euen the God that seeth that I be auenged: and subdueth the people vnto me.

It is he that deliuereth me from my (cruel) enemies, and setteth mee vp aboue mine aduersaries: thou shalt ridde mee from the wicked man.

For this cause will I giue thankes vnto thee (O Lorde) among the Gentiles: and sing praises vnto thy Name.

Great prosperitie giueth hee vnto his King: and sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

The heauens declare the glorie of God: and the firmament sheweth his handie worke.

One day telleth another: and one night certifieth another.

There is neither speach nor language: but their voyces are heard among them.

Their sounde is gone out into all landes: and their wordes into the ends of the world.

In them hath hee set a tabernacle for the Sunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a Giant to runne his course.

It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

The Lawe of the Lord is an vndefiled Lawe, conuerting the

the soule: the testimonie of the Lord is sure, and giueth wisedome vnto the simple.

The statutes of the Lord are right, and reioyce the heart: the Commandement of the Lorde is pure, and giueth light vnto the eyes.

The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

More to be desired are they then golde, yea, then much fine golde: sweeter also then hony, and the hony combe.

Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

Keepe thy seruant also from presumptuous sinnes, least they get the dominion ouer me: so shall I bee vndefiled, and innocent from the great offence.

Let the wordes of my mouth, and the meditation of my heart: be allway acceptable in thy sight.

O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

The Lorde heare thee in the day of trouble: the Name of the God of Jacob defend thee.

Send thee helpe from the Sanctuarie: and strength thee out of Sion.

Remember all thy offerings: and accept thy burnt sacrifice.

Graunt thee thy hearts desire: and fulfill all thy minde.

We will reioyce in thy saluation, and triumph in the Name of the Lorde our God: the Lorde performe all thy petitions.

Now knowe I that the Lord helpeth his anoynted, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

Some put their trust in Charets, and some in horses: but we will remember the Name of the Lord our God.

They are brought downe and fallen: but we are risen, and stand vpright.

Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe king shall reioyce in thy strength, O Lorde: exceeding glad shall he be of thy saluation.

Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

For thou shalt preuent him with the blessings of goodnes: and shalt set a crowne of pure gold vpon his head.

Hee asked life of thee, and thou gauest him a long life: euen for euer and euer.

His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

And why? because the King putteth his trust in the Lord: and in the mercie of the most highest he shall not miscarrie.

All thine enemies shall feele thine hande: thy right hand shall finde out them that hate thee.

Thou shall make them like a fierie ouen in time of thy wrath: the Lord shal destroy them in his displeasure, and the fire shall consume them.

Their fruite shalt thou roote out of the earth: and their seede from among the children of men.

For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

Be thou exalted Lord in thine owne strength: so will wee sing and praise thy power.

Deus Deus meus. Psal. 22.

Euening prayer.

MY God, my God, (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint?

O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our

Our fathers hoped in thee: they trusted in thee, and thou didst deliuer them.

They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

But as for mee, I am a worme, and no man: a very scorne of men, and the outcast of the people.

All they that see mee, laugh me to scorne: they shoote out their lippes, and shake their head, saying,

He trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breastes.

I haue bene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

O goe not fro me, for trouble is hard at hand: and there is none to helpe me.

Many oxen are come about me: fat Bulles of Basan close me in on euery side.

They gape vpō me with their mouthes: as it were a ramping and roaring Lion.

I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting waxe.

My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring mee into the dust of death.

For (many) dogges are come about me: and the counsell of the wicked layeth siege against me.

They pearsed my handes, and my feete, I may tell all my bones: they stand staring and looking vpon me.

They part my garments among them: and cast lots vpon my vesture.

But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

Deliuer my soule from the sworde: my darling from the power of the dogge.

Saue mee from the Lions mouth: thou hast heard mee

also from among the hornes of the vnicornes.

I wil declare thy Name vnto my brethren: in the middest of the Congregation wil I praise thee.

O praise the Lord ye that feare him: magnifie him all yee of the seede of Jacob, and feare him all ye seed of Israel.

For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

My praise is of thee in the great Congregation: my vowes wil I performe in the sight of them that feare him.

The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him, your heart shall liue for euer.

All the ends of the world shall remember themselues, and be turned vnto the Lorde: and all the kinreds of the nations shall worship before him.

For the kingdome is the Lords: and he is the gouernour among the people.

All such as be fat vpon earth: haue eaten and worshipped.

All they that goe downe into the dust shall kneele before him: and no man hath quickened his owne soule.

My seede shall serue him: they shall bee counted vnto the Lord for a generation.

They shall come, and the heauens shall declare his righteousnes: vnto a people that shall bee borne, whom the Lorde hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepheard: therefore can I lacke nothing.

He shall feed me in a greene pasture: and lead me forth beside the waters of comfort.

He shall conuert my soule: and bring me forth in the paths of righteousnesse for his Names sake.

Yea though I walke thorow the valley of the shadowe of death, I wil feare no euill: for thou art with me, thy rod and thy staffe comfort me.

Thou shalt prepare a table before mee against them that trouble mee: thou hast anoynted my head with oyle, and my cup shall be full.

But thy louing kindneſſe and mercie ſhal follow me al the dayes of my life: and I will dwell in the houſe of the Lorde for euer.

Domini eſt terra. Pſal. 24.

The earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwell therein. Morning prayer.

For hee hath founded it vpon the ſeas: and prepared it vpon the floods.

Who ſhal aſcend into the hil of the Lorde: or who ſhall riſe vp in his holy place?

Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor ſworne to deceiue his neighbour.

He ſhall receiue the bleſſing from the Lord: and righteouſneſſe from the God of his ſaluation.

This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Jacob.

Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glorie ſhall come in.

Who is the king of glorie: it is the Lorde ſtrong and mightie, euen the Lord mightie in battaile.

Lift vp your heads, O ye gates, and bee ye lift vp ye euerlaſting doores: and the king of glorie ſhall come in.

Who is the king of glorie, euen the Lord of hoſtes, he is the King of glorie.

Ad te Domine. Pſal. 25.

VNto thee, O Lorde, will I lift vp my ſoule, my God, I haue put my truſt in thee: O let mee not bee confounded, neither let mine enemies triumph ouer me.

For all they that hope in thee ſhall not bee aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhalbe put to confuſion.

Shew me thy wayes, O Lord: and teach me thy paths.

Lead me forth in thy trueth, & learne me: for thou art the God of my ſaluatiō, in thee hath bin my hope al the day long.

Call to remembrance, O Lorde, thy tender mercies: and thy louing kindenesse which hath bene euer of olde.

O remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon me, O Lord, for thy goodnesse.

Gracious and righteous is the Lorde: therefore will hee teach sinners in the way.

Them that be meeke shal he guide in iudgement: and such as be gentle, them shall he learne his way.

All the paths of the Lord are mercie and trueth: vnto such as keepe his Couenant and his testimonies.

For thy Names sake, O Lord: be merciful vnto my sinne, for it is great.

What man is he that feareth the Lord: him shall he teach in the way that he shall chuse.

His soule shal dwel at ease: & his seed shal inherit the land.

The secret of the Lord is among them that feare him: and he wil shew them his Couenant.

Mine eyes are euer looking vnto the Lorde: for hee shall plucke my feete out of the net.

Turne thee vnto me, and haue mercie vpon me: for I am desolate and in miserie.

The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

Looke vpon mine aduersitie and miserie: and forgiue mee all my sinne.

Consider mine enemies howe many they are: and they beare a tyrannous hate against me.

O keepe my soule, and deliuer mee: let me not be confounded, for I haue put my trust in thee.

Let perfectnesse and righteous dealing waite vpon me: for my hope hath bene in thee.

Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lord, for I haue walked innocently: my trust hath bene also in the Lord, therfore shal I not fal.

Examine me, O Lord, and prooue mee: trie out my reines and my heart.

For

For thy louing kindnesse is euer before mine eyes: and I will walke in thy trueth.

I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

I haue hated the congregation of the wicked: and will not sit among the vngodly,

I will wash my hands in innocencie, O Lord: and so will I goe to thine altar.

That I may shew the voyce of thankesgiuing: and tell of all thy wonderous workes.

Lorde, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

O shut not vp my soule with the sinners: nor my life with the bloodthirstie.

In whose hands is wickednes: and their right hands are full of gifts.

But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

My foote standeth right: I will praise the Lord in the congregations.

Dominus illuminatio. Psal. 27.

THe Lord is my light & my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid? Euening prayer.

When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

Though an hoste of men were laied against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

One thing haue I desired of the Lorde, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beautie of the Lord, and to visite his temple.

For in the time of trouble he shal hide me in his tabernacle: yea,

yea, in the secret place of his dwelling shal he hide me, and set me vp vpon a rocke of stone.

And now shall he lift vp mine head: aboue mine enemies round about me.

Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing & speake praises vnto the Lord.

Hearken vnto my voyce, O Lorde, when I cry vnto thee: haue mercy vpon me, and heare me.

My heart hath talked of thee, seeke yee my face: thy face Lord will I seeke.

O hide not thou thy face from me: nor cast thy seruant away in displeasure.

Thou hast bene my succour: leaue mee not, neither forsake me, O God of my saluation.

When my father and my mother forsake me: the Lord taketh me vp.

Teach me thy way, O Lord: & lead me in the right way, because of mine enemies.

Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, & such as speake wrong.

I should vtterly haue fainted: but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing.

O tarie thou the Lords laisure: be strong, & he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lorde, my strength: thinke no scorne of mee, least if thou make as though thou hearest not, I become like them that go downe into the pit.

Heare the voyce of my humble petitions when I cry vnto thee: when I hold vp my handes toward the mercy seate of thy holy temple.

O plucke me not away (neither destroy mee) with the vngodly & wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

Reward them according to their deedes: and according to the wickednesse of their owne inuentions.

Recompence them after the worke of their handes: pay them

them that they haue deserued.

For they regard not in their mind the works of the Lord, nor the operation of his hands: therfore shall he breake them downe, and not build them vp.

Praised bee the Lord: for hee hath heard the voyce of my humble petitions.

The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

The Lord is my strength: and hee is the wholesome defence of his anointed.

O saue thy people, and giue thy blessing vnto thine inheritance: feed them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O yee mightie) bring yong rammes vnto the Lord: ascribe vnto the Lord worship & strength.

Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

It is the Lord that ruleth the sea, the voyce of the Lorde is mightie in operation: the voyce of the Lorde is a glorious voyce.

The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

He made them also to skip like a calfe: Libanus also and Syrion like a yong Unicorne.

The voice of the Lord diuideth the flames of fire, the voice of the Lord shaketh the wildernes: yea, the Lord shaketh the wildernesse of Cades.

The voyce of the Lord maketh the Hindes to bring foorth yong, and discouereth the thicke bushes: in his temple doeth euery man speake of his honour.

The Lorde sitteth aboue the water flood: and the Lorde remaineth a King for euer.

The Lord shall giue strength vnto his people: the Lorde shall giue his people the blessing of peace.

Exaltabo

Exaltabo te Domine. Pſal. 30.

Morning prayer.

Will magnifie thee, O Lorde, for thou haſt ſet me vp: and not made my foes to triumph ouer me.

O Lord my God, I cried vnto thee: and thou haſt healed me.

Thou Lorde haſt brought my ſoule out of hell: thou haſt kept my life from them that goe downe to the pit.

Sing praiſes vnto the Lord (O ye ſaints of his:) and giue thanks to him for a remembrance of his holineſſe.

For his wrath endureth but the twinckling of an eye, and in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning.

And in my proſperitie I ſayd, I ſhall neuer be remooued: thou Lord of thy goodneſſe hadſt made my hill ſo ſtrong.

Thou didſt turne thy face (fro me:) and I was troubled.

Then cried I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

What profit is there in my blood: when I go down to ỹ pit?

Shall the duſt giue thanks vnto thee: or ſhall it declare thy trueth?

Heare, O Lord, and haue mercy vpon me: Lord bee thou my helper.

Thou haſt turned my heauineſſe into ioy: thou haſt put off my ſackcloth, and girded me with gladneſſe.

Therefore ſhall euery good man ſing of thy praiſe without ceaſing: O my God, I will giue thanks vnto thee for euer.

In te Domine ſperaui. Pſal. 31.

IN thee, O Lord, haue I put my truſt: let me neuer be put to confuſion, deliuer me in thy righteouſneſſe.

Bow downe thine eare to me: make haſte to deliuer me.

And be thou my ſtrong rocke, & the houſe of defence: that thou mayeſt ſaue me.

For thou art my ſtrong rocke, and my caſtle: bee thou alſo my guide, and lead me for thy names ſake.

Drawe

Draw me out of the net that they haue layd priuily for me: for thou art my strength.

Into thy handes I commend my spirite: for thou hast redeemed me, O Lord, thou God of trueth.

I haue hated them that holde of superstitious vanities: and my trust hath bene in the Lord.

I will be glad, and reioyce in thy mercie: for thou hast considered my trouble, and hast knowen my soule in aduersities.

Thou hast not shut me vp into the hand of the enemie: but hast set my feete in a large roume.

Haue mercy vpon me, O Lord, for I am in trouble: & mine eye is consumed for very heauinesse, yea, my soule & my body.

For my life is waxen olde with heauinesse: and my yeeres with mourning.

My strength faileth mee, because of mine iniquitie: and my bones are consumed.

I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.

I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsaile to take away my life.

But my hope hath bene in thee, O Lorde: I haue sayde, Thou art my God.

My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

Shewe thy seruant the light of thy countenance: and saue me for thy mercies sake.

Let me not be confounded, O Lorde, for I haue called vpon thee: let the vngodly bee put to confusion, and bee put to silence in the graue.

Let the lying lips bee put to silence: which cruelly, disdainfully, and despightfully speake against the righteous.

O how plentiful is thy goodnesse which thou hast layd vp for them that feare thee: & that thou hast prepared for them

that

that put their trust in thee, euen before the sonnes of men.

Thou shalt hide them priuily by thine own presence, from the prouoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

Thanks be to the Lord: for he hath shewed mee marueilous great kindnesse in a strong citie.

And when I made haste, I said: I am cast out of the sight of thine eyes.

Neuertheless thou heardest the voice of my praier: when I cried vnto thee.

O loue the Lord all ye his saints: for the Lord preserueth them ỹ are faithful, & plenteously rewardeth the proud doer.

Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is hee whose vnrighteousnes is forgiuen: and whose sinne is couered.

Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

For while I held my tongue: my bones cõsumed away through my daily complaining.

For thy hand is heauy vpon me day and night: and my moisture is like the drought in Summer.

I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

I sayd, I wil confesse my sinnes vnto the Lord: & so thou forgauest the wickednesse of my sinne.

For this shal euery one that is godly, make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt cõpasse me about wt songs of deliuerance.

I will enforme thee, & teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

Be

Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, least they fall vpon thee.

Great plagues remain for the vngodly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.

Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becommeth wel the iust to be thankfull.

Praise the Lord with harpe: sing Psalmes vnto him with the Lute, and instrument of ten strings.

Sing vnto the Lord a new song: sing praises lustily (vnto him) with a good courage.

For the word of the Lord is true: and all his workes are faithfull.

He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth.

He gathereth the waters of the sea together, as it were vpon an heape: and laieth vp the deepe as in a treasure house.

Let all the earth feare the Lord: stand in awe of him all ye that dwel in the world.

For he spake, & it was done: he commanded, & it stood fast.

The Lord bringeth the counsel of the heathen to nought: and maketh the deuises of the people to be of none effect, and casteth out the counsels of Princes.

The counsell of the Lorde shall endure for euer: and the thoughts of his heart from generation to generation.

Blessed are the people whose God is the Lorde Iehoua: and blessed are the folke that hee hath chosen to him to be his inheritance.

The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwel in the earth.

He fashioneth all the hearts of them: and vnderstandeth all their works.

There

There is no king that can bee saued by the multitude of an host: neither is any mighty man deliuered by much strength.

An horse is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.

Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercy.

To deliuer their soules from death: and to feed them in the time of dearth.

Our soule hath patiently taried for the Lord: for he is our helpe, and our shield.

For our heart shall reioyce in him: because we haue hoped in his holy name.

Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thanks vnto the Lord: his praise shal euer be in my mouth.

My soule shall make her boast of the Lorde: the humble shall heare thereof, and be glad.

O praise the Lord with me: and let vs magnifie his name together.

I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

They had an eie vnto him, and were lightened: and their faces were not ashamed.

Loe, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

The Angel of the Lorde tarieth round about them that feare him: and deliuereth them.

O taste and see how gracious the Lorde is: blessed is the man that trusteth in him.

O feare the Lord ye that bee his saints: for they that feare him, lacke nothing.

The Lions doe lacke, and suffer hunger: but they which seeke the Lord, shall want no maner of thing that is good.

Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

what

What man is hee that lusteth to liue, and woulde faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

Eschewe euil, and do good: seeke peace, and ensue it.

The eyes of the Lorde are ouer the righteous: and his eares are open to their prayers.

The countenance of the Lord is against them that do euil: to roote out the remembrance of them from the earth.

The righteous crie, and the Lord heareth them: and deliuereth them out of all their troubles.

The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.

Great are the troubles of the righteous: but the Lord deliuereth him out of all.

He keepeth all his bones: so that not one of them is broken.

But misfortune shall slay the vngodly: and they that hate the righteous, shalbe desolate.

The Lorde deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica Domine. Psal 35.

PLeade thou my cause, O Lorde, with them that striue with mee: and fight thou against them that fight against me. Morning prayer.

Lay hand vpon the shield and buckler: and stand vp to helpe me.

Bring forth thespeare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.

Let them bee as the dust before the winde: and the Angell of the Lord scattering them.

Let their way be darke and slipperie: and let the Angel of the Lord persecute them.

For they haue priuily laide their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

Let a sudden destruction come vpon him vnawares, and his net that he hath laid priuily catche himselfe: that he may fall into his owne mischiefe.

And my soule, be ioyfull in the Lorde: it shall reioyce in his saluation.

All my bones shall say, Lord, Who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoyleth him.

False witnesse did rise vp: they laide to my charge things that I knew not.

They rewarded mee euil for good: to the great discomfort of my soule.

Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my praier shal turne into mine owne bosome.

I behaued my selfe as though it had bene my friend, or my brother: I went heauily as one that mourneth for his mother.

But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against mee vnawares, making mowes at me, and ceased not.

With the flatterers were busie mockers: which gnashed vpon me with their teeth.

Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on mee, and my darling from the Lions.

So will I giue thee thankes in the great Congregation: I will praise thee among much people.

O let not them that are mine enemies triumph ouer mee vngodly: neither let them winke with their eyes that hate me without a cause.

And why? their communing is not for peace: but they imagine deceitfull wordes against them that are quiet in the land.

They

They gaped on mee with their mouthes, and saide: fie on thee, fie on thee, we saw it with our eyes.

This thou hast seene, O Lord: holde not thy tongue then, go not farre fro me, O Lord.

Awake and stand vp to iudge my quarell: auenge thou my cause, my God and my Lord.

Judge mee, O Lorde my God, according to thy righteousnesse: and let them not triumph ouer me.

Let them not say in their hearts, There, there, so would we haue it: neither let them say, we haue deuoured him.

Let them bee put to confusion and shame together that reioyce at my trouble: let them bee clothed with rebuke and dishonour that boast themselues against me.

Let them bee glad and reioyce that fauour my righteous dealing: yea let them say alway, Blessed bee the Lord, which hath pleasure in the prosperitie of his seruant.

And as for my tongue, it shall bee talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

My heart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes.

For hee flattereth himselfe in his owne sight: vntil his abominable sinne be found out.

The wordes of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, and to do good.

Hee imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doeth he abhorre any thing that is euil.

Thy mercie, O Lord, reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

Thy righteousnesse standeth like the strong mountaines: thy iudgements are like the great deepe.

Thou Lorde shalt saue both man and beast, how excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadow of thy wings.

They shalbe satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of

the riuer.

For with thee is the well of life: and in thy light shall wee see light.

O continue forth thy louing kindenesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

O let not the foote of pride come against me: and let not the hand of the vngodly cast me downe.

There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

Fret not thy selfe, because of the vngodly: neither bee thou enuious against the euill doers.

For they shal soone be cut downe like the grasse: and be withered euen as the greene herbe.

Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fedde.

Delight thou in the Lord: and he shal giue thee thy hearts desire.

Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

He shal make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

Holde thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euil counsailes.

Leaue off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be mooued to doe euil.

Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

Yet a litle while, and the vngodly shalbe cleane gone: thou shalt looke after his place, and he shalbe away.

But the meeke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.

The vngodly seeketh counsaile against the iust: and gnasheth

gnasheth vpon him with his teeth.

The Lord shall laugh him to scorne: for he hath seene that his day is comming.

The vngodly haue drawen out the sworde, and haue bent their bowe: to cast downe the poore and needie, and to slay such as be of a right conuersation.

Their sword shal goe through their owne heart: and their bowe shall be broken.

A small thing that the righteous hath: is better then great riches of the vngodly.

For the armes of the vngodly shalbe broken: and the Lord vpholdeth the righteous.

The Lorde knoweth the dayes of the godly: and their inheritance shall endure for euer.

They shall not be confounded in the perilous time: and in the dayes of dearth they shall haue ynough.

As for the vngodly they shall perish, and the enemies of the Lord shall consume as the fat of lambes: yea, euen as the smoke, shall they consume away.

The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

Such as be blessed of God shall possesse the land: and they that be cursed of him, shall be rooted out.

The Lorde ordereth a good mans going: and maketh his way acceptable to himselfe.

Though he fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

I haue bene yong, and nowe am olde: and yet sawe I neuer the righteous forsaken, nor his seede begging their bread.

The righteous is euer mercifull, and lendeth: and his seed is blessed.

Flee from euill, and doe the thing that is good: and dwell for euermore.

For the Lord loueth the thing that is right: hee forsaketh not his that be godly, but they are preserued for euer.

The righteous shalbe punished: as for the seede of the vngodly, it shall be rooted out.

The righteous shall inherite the lande: and dwell therein for euer.

The mouth of the righteous is exercised in wisedome: and his tongue wil be talking of iudgement.

The Lawe of his God is in his heart: and his goings shal not slide.

The vngodly seeth the righteous: and seeketh occasion to slay him.

The Lord wil not leaue him in his hande: nor condemne him when he is iudged.

Hope thou in the Lord, & keepe his way, and hee shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

And I went by, and loe, hee was gone: I sought him, but his place could no where be found.

Keepe innocencie, and take heede vnto the thing that is right: for that shall bring a man peace at the last.

As for the transgressours, they shall perish together: and the end of the vngodly is, They shall be rooted out at the last.

But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

And the Lord shall stand by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.

PUt me not to rebuke, O Lorde, in thine anger: neither chasten me in thy heauie displeasure.

For thine arrowes sticke fast in me: and thy hand presseth me sore.

There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

For my wickednesses are gone ouer my head: and are like

like a sore burden too heauie for me to beare.

My wounds stinke, & are corrupt: through my foolishnes.

I am brought into so great trouble and miserie: that I go mourning all the day long.

For my loynes are filled with a sore disease: and there is no whole part in my body.

I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

Lord, thou knowest all my desire: and my groning is not hid from thee.

My heart panteth, my strength hath failed mee: and the sight of mine eyes is gone from me.

My louers and my neighbours did stand looking vpon my trouble: and my kinsemen stood afarre off.

They also that sought after my life, laid snares for me: and they that went about to do me euil, talked of wickednesse, and imagined deceit all the day long.

As for mee, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

I became euen as a man that heareth not: and in whose mouth are no reproofes.

For in thee, O Lorde, haue I put my trust: thou shalt answere for me, O Lord my God.

I haue required that they, euen mine enemies, should not triumph ouer mee: for when my foote slipt, they reioyced greatly against me.

And I truely am set in the plague: and my heauinesse is euer in my sight.

For I will confesse my wickednesse: & be sorie for my sinne.

But mine enemies liue, and are mightie: and they that hate me wrongfully, are many in number.

They also that reward euill for good, are against mee: because I follow the thing that good is.

Forsake me not, O Lord my God: be not thou far frō me.

Haste thee to helpe me: O Lord God my saluation.

Dixi, custodiam. Psal 39.

I Said, I will take heede to my wayes: that I offend not in my tongue.

I wil keepe my mouth, as it were with a bridle: while the vngodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea euen from good wordes, but it was paine and griefe to me.

My heart was hot within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know mine ende, & the number of my dayes: that I may be certified how long I haue to liue.

Beholde, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

And now Lord, what is my hope: truely my hope is euen in thee.

Deliuer me from all mine offences: and make me not a rebuke vnto the foolish.

I became dumbe, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am euen consumed by the meanes of thy heauie hand.

When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

Heare my prayer, O Lorde, and with thine eares consider my calling: holde not thy peace at my teares.

For I am a stranger with thee, and a soiourner: as all my fathers were.

O spare me a litle, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lorde: and he enclined vnto mee, and heard my calling.

He brought me also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

And he hath put a new song in my mouth: euen a thanks giuing vnto our God.

Many shall see it, and feare: and shall put their trust in the Lord.

Blessed is the man that hath set his hope in the Lord: and turned not vnto the proude, and to such as goe about with lies.

O Lord my God, great are thy wonderous workes which thou hast done: like as bee also thy thoughts which are to vsward, and yet there is no man that ordereth them vnto thee.

If I would declare them and speake of them: they should be moe then I am able to expresse.

Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

Burnt offerings and sacrifice for sinne hast thou not required: then sayd I, loe, I come.

In the volume of the booke it is written of mee, that I should fulfill thy will, O my God: I am content to doe it, yea thy law is within my heart.

I haue declared thy righteousnesse in the great congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

I haue not hid thy righteousnesse within my heart: my talking hath bene of thy trueth, and of thy saluation.

I haue not kept backe thy louing mercy and trueth: from the great congregation.

Withdrawe not thou thy mercy from mee, O Lorde: let thy louing kindnesse and thy trueth alway preserue me.

For innumerable troubles are come about mee, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are mo in number then the haires of mine head, and mine heart hath failed me.

O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

Let them be ashamed and confounded together that seeke after my soule to destroy it: let them bee driuen backe-

ward

ward and put to rebuke that wish me euil.

Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

Let all those that seeke thee, be ioyful, and glad in thee: and let such as loue thy saluatiõ, say alway, The Lord be praised.

As for me, I am poore & needy: but the Lord careth for me.

Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer.

BLessed is hee that considereth the poore (and needie:) the Lord shall deliuer him in the time of trouble.

The Lord preserue him & keepe him aliue, that he may bee blessed vpon earth: and deliuer not thou him into the will of his enemies.

The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickenesse.

I sayd, Lord be mercifull vnto mee: heare my soule, for I haue sinned against thee.

Mine enemies speake euil of me: when shal he die, and his name perish?

And if he come to see me, he speaketh vanitie: and his heart conceiueth falshood within himselfe, and when hee commeth forth, he telleth it.

All mine enemies whisper together against mee: euen against me doe they imagine this euil.

Let the sentence of guiltinesse proceed against him: & now that he lieth, let him rise vp no more.

Yea euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath laid great wait for me.

But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

By this I know thou fauourest mee: that mine enemie doeth not triumph against me.

And

And when I am in my health, thou vpholdest me: & shalt set me before thy face for euer.

Blessed be the Lord God of Israel: world without ende. Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water brookes: so longeth my soule after thee, O God.

My soule is a thirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

My teares haue bene my meate day and night: while they daily say vnto me, where is now thy God?

Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, & brought them forth into the house of God.

In the voyce of prayse and thanksgiuing: among such as keepe holy day.

Why art thou so full of heauinesse (O my soule:) and why art thou so disquieted within me?

Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Jordane, and the litle hill of Hermon.

One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

The Lord hath graunted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

I will say vnto the God of my strength, why hast thou forgotten mee: why goe I thus heauily, while the enemie oppresseth me?

My bones are smitten asunder as with a sworde: while mine enemies (that trouble me) cast me in the teeth.

Namely while they say daily vnto me: where is nowe thy God?

Why art thou so vexed, O my soule: and why art thou so disquieted within me?

O put thy trust in GOD: for I will yet thanke him,

which

which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with mee, O God, & defend my cause against the vngodly people: O deliuer me from the deceitful and wicked man.

For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth me?

Oh send out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

And that I may goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.

why art thou so heauie, O my soule: and why art thou so disquieted within me?

O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning prayer.

WE haue heard with our eares, O GOD, our fathers haue told vs: what thou hast done in their time of old.

How thou hast driuen out the heathen with thy hand, and planted them in: howe thou hast destroyed the nations, and cast them out.

For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

But thy right hand and thine arme, and the light of thy countenance: because thou hadst a fauour vnto them.

Thou art my King (O God:) send helpe vnto Iacob.

Through thee will we ouerthrow our enemies: and in thy name will we tread them vnder that rise vp against vs.

For I will not trust in my bowe: it is not my sword that shall helpe me.

But

But it is thou that saueſt vs from our enemies: & puttest them to confusion that hate vs.

We make our boast of God all day long: and wil praise thy name for euer.

But now thou art farre off, & puttest vs to confusion: and goest not forth with our armies.

Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoile our goods.

Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

Thou sellest thy people for nought: and takest no money for them.

Thou makest vs to be rebuked of our neighbours: to bee laughed to scorne, and had in derision of them that are round about vs.

Thou makest vs to be a by Word among the heathen: and that the people shake their heads at vs.

My confusion is daily before me: and the shame of my face hath couered me.

For the voyce of the slanderer and blasphemer: for the enemie and auenger.

And though all this be come vpon vs, yet do we not forget thee: nor behaue our selues frowardly in thy couenant.

Our heart is not turned backe: neither our steps gone out of thy Way.

No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.

If we haue forgotten the name of our God, and holden vp our hands to any strange god: shall not God search it out: for he knoweth the very secrets of the heart.

For thy sake also are Wee killed all the day long: and are counted as sheepe appointed to be slaine.

Up Lord, why sleepest thou: awake, and bee not absent from vs for euer.

Wherefore hidest thou thy face: and forgettest our miserie and trouble:

For our soule is brought lowe, euen vnto the dust: our belly cleaueth vnto the ground.

Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is enditing of a good matter: I speake of ỹ things which I haue made vnto the King.

My tongue is the pen: of a ready Writer.

Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

Gird thee with thy sword vpon thy thigh, O thou most mightie: according to thy worship and renoume.

Good lucke haue thou with thine honour: ride on, because of the word of trueth, of meekenesse, and righteousnes, and thy right hand shall teach thee terrible things.

Thy arrowes are very sharpe, and the people shall bee subdued vnto thee: euen in the mids among the Kings enemies.

Thy seate (O God) endureth for euer: the scepter of thy kingdom is a right scepter.

Thou hast loued righteousnes, and hated iniquitie: wherfore God, (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Iuorie palaces, whereby they haue made thee glad.

Kings daughters were among thy honourable women: vpon thy right hand did stand ỹ Queene in a vesture of gold (wrought about with diuers colours.)

Hearken (O daughter) & consider, encline thine eare: forget also thine owne people, and thy fathers house.

So shall the King haue pleasure in thy beautie: for hee is thy Lord (God) and worship thou him.

And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

The kings daughter is all glorious within: her clothing is of wrought gold.

She shall bee brought vnto the king in raiment of needle worke: the virgins that be her fellowes shall beare her companie, and shall be brought vnto thee.

With ioy and gladnesse shall they bee brought: and shall enter

enter into the kings palace.

In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

I wil remember thy name from one generation vnto another: therefore shall the people giue thanks vnto thee World without end.

Deus noster refugium. Psal.46.

GOD is our hope and strength: a very present helpe in trouble.

Therefore will we not feare though the earth be moued: and though the hils be caried into the mids of the sea.

Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

God is in the midst of her, therefore shal she not be remooued: God shal helpe her, and that right earely.

The heathen make much adoe, and the kingdomes are mooued: but God hath shewed his voyce, and the earth shal melt away.

The Lord of hostes is with vs: the God of Jacob is our refuge.

O come hither, and behold the workes of the Lord: what destruction he hath brought vpon the earth.

He maketh warres to cease in all the World: hee breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

Be still then, and know that I am God: I will be exalted among the heathen, and I wil be exalted in the earth.

The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal.47.

Clap your hands together, (all yee people:) O sing vnto God with the voyce of melodie. Euening prayer.

For the Lord is high, and to be feared: hee is the great King vpon all the earth.

He

He shal subdue the people vnder vs: and the nations vnder our feete.

Hee shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

God is gone vp with a mery noyse: and the Lord with the sound of the trumpe.

O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

For God is the King of all the earth: sing ye prayses with vnderstanding.

God reigneth ouer the heathen: God sitteth vpon his holy seate.

The princes of the people are ioined vnto the people of the God of Abraham: For God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to bee prayed: in the citie of our God, euen vpon his holy hill.

The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northside lieth the citie of the great King, God is well knowen in her palaces, as a sure refuge.

For loe, the Kings of the earth: are gathered and gone by together.

They marueiled to see such things: they were astonied, and suddenly cast downe.

Feare came there vpon them, and sorow: as vpon a woman in her trauell.

Thou shalt breake the ships of the sea: through the East wind.

Like as we haue heard, so haue we seene in the citie of the Lord of hostes, in the citie of our God: God vpholdeth the same for euer.

We waite for thy louing kindnesse (O God:) in the mids of thy Temple.

O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

Let the mount Sion reioyce, and the daughters of Juda be glad: because of thy iudgements.

Walke

walke about Sion, and goe round about her: and tell the towres thereof.

Marke wel her bulwarkes, set vp her houses: that ye may tell them that come after.

For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

O heare ye this all ye people: ponder it with your eares all ye that dwell in the world.

High and low, rich and poore: one with another.

My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

I wil incline mine eare to the parable: and shew my darke speach vpon the harpe.

Wherefore should I feare in the dayes of wickednes: and when ỹ wickednes of my heeles compasseth me round about:

There bee some that put their trust in their goods: & boast themselues in the multitude of their riches.

But no man may deliuer his brother: nor make agreement vnto God for him.

For it cost more to redeeme their soules: so that he must let that alone for euer.

Yea, though he liue long: and see not the graue.

For he seeth that wise men also die, and perish together: as wel as the ignorant & foolish, and leaue their riches for other.

And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the landes after their owne names.

Neuertheless, man will not abide in honour: seeing hee may be compared vnto the beasts that perish, this is the way of them.

This is their foolishnesse: and their posteritie praise their saying.

They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

For I knowledge my faults: and my sin is euer before me.
Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: & in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward partes: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeeds.

Make me a cleane heart, O God: and renew a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: & sinners shall be conuerted vnto thee.

Deliuer me from bloodgiltines, O God, thou that art the God of my health: & my tongue shal sing of thy righteousnes.

Thou shalt open my lips, O Lorde: and my mouth shall shew thy praise.

For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be fauourable and gratious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shal they offer yong bullocks vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe:

whereas

whereas the goodnesse of God: endureth yet dayly.

Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.

Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lies more then righteousnesse.

Thou hast loued to speake all wordes that may doe hurt: O thou false tongue.

Therefore shall God destroy thee for euer: hee shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

The righteous also shall see this, and feare: and shal laugh him to scorne.

Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, & strengthened himselfe in his wickednesse.

As for mee, I am like a greene Olive tree in the house of God: my trust is in the tender mercie of God for euer & euer.

I will alwayes giue thankes vnto thee for that thou hast done: and I wil hope in thy Name, for thy saints like it wel.

Dixit insipieus. Psal. 53.

Euening prayer.

The foolish body hath saide in his heart: there is no God.

Corrupt are they, and become abominable in their wickednesse: there is none that doeth good.

God looked downe frō heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

But they are al gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eate bread: they haue not called vpon God.

They were afraide where no feare was: For God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

Miserere mei Deus. Psal. 56.

Morning prayer.

E mercifull vnto mee, O God, for man goeth about to deuoure mee: he is dayly fighting and troubling mee.

Mine enemies are daily in hand to swallow me vp: for they be many that fight against mee, O thou most highest.

Neuertheless, though I am sometime afraide: yet put I my trust in thee.

I wil praise God because of his word: I haue put my trust in God, and wil not feare what flesh can do vnto me.

They dayly mistake my wordes: all that they imagine, is to do me euil.

They holde altogether, and keepe themselues close: and marke my steps, when they lay wait for my soule.

Shall they escape for their wickednesse: thou, O God, in thy displeasure shall cast them downe.

Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

Whensoeuer I call vpon thee, then shall mine enemies bee put to flight: this I know, for God is on my side.

In Gods word wil I reioyce: in the Lordes word will I comfort me.

Yea in God haue I put my trust: I will not bee afraide what man can do vnto me.

Vnto thee, O God, will I pay my vowes: vnto thee will I giue thankes.

For thou hast deliuered my soule frō death, & my feet from falling: that I may walke before God in ỹ light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God be mercifull vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyrannie be ouerpast.

I wil cal vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

He

He shal send from heauen: and saue me from the reproofe of him that would eate me vp.

God shal send foorth his mercy and trueth: my soule is among Lions.

And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, & their tongue a sharpe sword.

Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

They haue laid a net for my feet, & pressed down my soule: they haue digged a pit before me, and are fallen into the mids of it themselues.

My heart is fixed, O God, my heart is fixed: I wil sing and giue prayse.

Awake vp my glory, awake Lute and Harpe: I my selfe wil awake right earely.

I wil giue thanks vnto thee, O Lord, among the people: and I wil sing vnto thee among the nations.

For the greatnes of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si veré vtique. Psal. 58.

ARe your minds set vpō righteousnes, O ye congregation: & doe ye iudge the thing that is right, O ye sonnes of men?

Yea, ye imagine mischief in your heart vpon the earth: and your hands deale with wickednesse.

The vngodly are froward euen frō their mothers wombe: assoone as they be borne they go astray, and speake lies.

They are as venemous as the poison of a Serpent: euen like the deafe Adder that stoppeth her eares.

Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

Breake their teeth (O God) in their mouthes, smite the iawe bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

Let them consume away like a Snaile, and bee like the vntimely

vntimely fruit of a Woman: and let them not see the sunne.

Or euer your pots be made hote with thornes: so let indignation vexe him, euen as a thing that is rawe.

The righteous shal reioyce when he seeth the vengeance: he shal wash his footsteps in the blood of the vngodly.

So that a man shall say, verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

Deliuer me from mine enemies, (O God:) defend mee from them that rise vp against me.

O deliuer mee from the wicked doers: and saue me from the blood-thirstie men.

For loe, they lie waiting for my soule: the mighty men are gathered against me without any offence or fault of me, O Lord.

They run and prepare themselues without my fault: arise thou therefore to helpe me, and behold.

Stand vp (O Lord God of hostes) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

They goe to and fro in the euening: they grinne like a dog, and run about through the citie.

Behold, they speake with their mouth, and swords are in their lips: for Who doeth heare?

But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

My strength will I ascribe vnto thee: for thou art the God of my refuge.

God sheweth me his goodnes plenteously: and God shall let me see my desire vpon mine enemies.

Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

For the sinne of their mouth, and for the wordes of their lips

lips, they shalbe take in their pride: and why? their preaching is of cursing and lies.

Consume them in thy Wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and vnto the ends of the World.

And in the euening they will returne: grin like a dog, and will goe about the citie.

They wil run here and there for meate: and grudge if they be not satisfied.

As for me, I will sing of thy power, & will praise thy mercy betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

Unto thee (O my strength) wil I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

Thou hast mooued the land, and deuided it: heale the sores thereof, for it shaketh.

Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

God hath spoken in his holinesse, I will reioyce and deuide Sichem: and mete out the valley of Succoth.

Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my lawgiuer.

Moab is my washpot, ouer Edom wil I cast out my shoe: Philistia be thou glad of me.

Who will lead me into the strong citie: who wil bring mee into Edom?

Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

O be thou our help in trouble: for vaine is the help of man.

Through God shal we do great acts: for it is he that shall tread downe our enemies.

Exaudi

Exaudi Deus. Pſal. 61.

HEare my crying, O God: giue eare vnto my prayer.

From the ends of the earth will I call vnto thee: when my heart is in heauineſſe.

O ſet me vp vpon the rocke that is higher then I: for thou haſt bene my hope, and a ſtrong tower for me againſt the enemie.

I will dwel in thy Tabernacle for euer: and my truſt ſhall be vnder the couering of thy wings.

For thou, O Lord, haſt heard my deſires: and haſt giuen an heritage vnto thoſe that feare thy name.

Thou ſhalt grant the king a long life: that his yeeres may endure throughout all generations.

He ſhall dwell before God for euer: O prepare thy louing mercy and faithfulneſſe, that they may preſerue him.

So will I alwayes ſing praiſe vnto thy name: that I may daily performe my vowes.

Nonne Deo. Pſal. 62.

Morning prayer.

MY ſoule truely waiteth ſtill vpon God: for of him commeth my ſaluation.

He verily is my ſtrength and my ſaluation: he is my defence, ſo that I ſhal not greatly fall.

How long will yee imagine miſchiefe againſt euery man: ye ſhall be ſlaine all the ſort of you, yea as a tottering wall ſhall ye be, and like a broken hedge.

Their deuiſe is onely how to put him out whom God wil exalt: their delight is in lies, they giue good words with their mouth, but curſe with their heart.

Neuertheleſſe, my ſoule waite thou ſtill vpon God: for my hope is in him.

He truely is my ſtrength & my ſaluation: he is my defence, ſo that I ſhal not fall.

In GOD is my health and my glory: the rocke of my

might,

might, and in God is my trust.

O put your trust in him alway (ye people:) powre out your hearts before him, for God is our hope.

As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

O trust not in wrong & robberie, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

God spake once & twise: I haue also heard the same, that power belongeth vnto God.

And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus Deus meus. Psal. 63.

O God, thou art my God: earely will I seeke thee.

My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

For thy louing kindnesse is better then the life it selfe: my lips shal prayse thee.

As long as I liue, will I magnifie thee on this maner: and lift vp my hands in thy name.

My soule shall bee satisfied euen as it were with marowe and fatnesse: when my mouth prayseth thee with ioyfull lips.

Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

Because thou hast bene my helper: therfore vnder the shadow of thy wings will I reioyce.

My soule hangeth vpon thee: thy right hand hath vpholden me.

These also that seeke the hurt of my soule: they shal go vnder the earth.

Let them fal vpon the edge of the sword: that they may be a portion for foxes.

But the king shal reioyce in God, all they also that sweare by him, shalbe commended: for the mouth of thē that speake lies, shalbe stopped.

Exaudi

feete to slip.

For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried.

Thou broughtest vs into the snare: and laidst trouble vpon our loines.

Thou sufferedst men to ride ouer our heads: wee went through fire and water, and thou broughtest vs out into a wealthy place.

I will go into thy house with burnt offerings: and will pay thee my vowes which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goates.

O come hither and hearken all ye that feare God: and I will tell you what he hath done for my soule.

I called vnto him with my mouth: and gaue him prayses with my tongue.

If I incline vnto wickednesse with my heart: the Lord will not heare me.

But God hath heard mee: and considered the voyce of my prayer.

Praysed bee God which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be merciful vnto vs, & blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

Let the people prayse thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shal feare him.

Exurgat Deus. Psal. 68.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him. Morning prayer.

Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

But let the righteous bee glad and reioyce before God: let them also bee merrie and ioyfull.

O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

He is a Father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

Hee is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

O God, when thou wentest forth before the people: when thou wentest through the wildernesse.

The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

Thou, O God, sentest a gratious raine vpon thine inheritance: and refreshedst it when it was wearie.

Thy Congregation shall dwel therein: for thou, O God, hast of thy goodnesse prepared for the poore.

The Lord gaue the word: great was the company of the preachers.

Kings with their armies did flee and were discomfited: and they of the household diuided the spoile.

Though ye haue lien among the pots, yet shal ye be as the wings of a doue: that is couered with siluer wings, and her feathers like golde.

When the Almightie scattered Kings for their sake: then were they as white as snow in Salmon.

As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

Why hoppe yee so yee high hilles? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

The charets of God are twentie thousande, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thy enemies, that the Lord might dwell among them.

Praised bee the Lorde dayly: euen the God which helpeth vs, and powreth his benefites vpon vs.

Hee is our God, euen the God of whom commeth saluation: God is the Lord, by whom we escape death.

God shall wounde the head of his enemies: and the hairie scalpe of such a one as goeth on still in his wickednesse.

The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogs may be redde through the same.

It is well seene, O God, howe thou goest: howe thou my God and King goest in the Sanctuarie.

The singers goe before, the minstrels followe after: in the middest are the damosels playing with the timbrels.

Giue thankes, O Israel, vnto God the Lorde in the Congregations: from the ground of the heart.

There is litle Beniamin their ruler, & the princes of Juda their counsaile: the princes of Zabulon, and the princes of Nephthali.

Thy God hath sent foorth strength for thee: stablish the thing O God, that thou hast wrought in vs.

For thy Temples sake at Hierusalem: so shall Kings bring presents vnto thee.

When the companie of the spearemen, and multitude of the

the mightie are scattered abroade among the beastes of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre.

Then shall the princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

Sing vnto God, O yee kingdomes of the earth: O sing praises vnto the Lord.

Which sitteth in the heauens ouer all from the beginning: loe, he doth send out his voyce, yea, and that a mightie voyce.

Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

O God, wonderfull art thou in thy holy places: euen the God of Israel, he wil giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal 69.

Aue me, O God: for the waters are come in, euen vnto my soule. Euening prayer.

I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.

I am weary of crying, my throate is dry: my sight faileth mee for waiting so long vpon my God.

They that hate me without a cause, are mo then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mightie.

I payde them the things that I neuer tooke: God thou knowest my simplenesse, and my faultes are not hidde from thee.

Let not them that trust in thee, O Lord God of hostes, bee ashamed for my cause: let not those that seeke thee, bee confounded through me, O Lord God of Israel.

And why: for thy sake haue I suffered reproofe: shame hath couered my face.

I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon mee.

I wept and chastened my selfe with fasting: and that was turned to my reproofe.

I put on a sackecloth also: and they iested vpon mee.

They that sit in the gate speake against mee: and the drunkards make songs vpon me.

But Lord, I make my prayer, vnto thee: in an acceptable time.

Heare mee, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

Take me out of the mire, that I sinke not: Oh let me bee deliuered from them that hate mee, and out of the deepe waters.

Let not the water flood drowne mee, neither let the deepe swallowe mee vp: and let not the pitte shut her mouth vpon mee.

Heare mee, O Lorde, for thy louing kindenesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

And hide not thy face from thy seruant, for I am in trouble: Oh haste thee, and heare me.

Draw nigh vnto my soule, and saue it: Oh deliuer mee, because of mine enemies.

Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

Thy rebuke hath broken my heart, I am full of heauines: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

Let their table bee made a snare to take themselues withall: and let the things, that should haue bene for their wealth, be vnto them an occasion of falling.

Let their eyes be blinded that they see not: and euer bowe downe their backes.

Powre out thine indignation vpon them: & let thy wrathfull displeasure take holde of them.

Let their habitation be void: and no man to dwell in their tentes.

For

For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

Let them fall from one wickednesse to another: and not come into thy righteousnesse.

Let them be wiped out of the booke of the liuing: and not be written among the righteous.

As for me, when I am poore and in heauinesse: thy helpe, O God, shall lift me vp.

I will praise the Name of God with a song: and magnifie it with thanksgiuing.

This also shal please the Lord: better then a bullocke that hath hornes and hoofes.

The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue.

For the Lord heareth the poore: and despiseth not his prisoners.

Let heauen and earth praise him: the sea and all that moueth therein.

For God will saue Sion, and build the cities of Juda: that men may dwel there, and haue it in possession.

The posteritie also of his seruants shall inherite it: and they that loue his Name, shall dwel therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe mee O Lord.

Let them be ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion that wish me euil.

Let them for their reward be soone brought to shame: that cry ouer me, There, there.

But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

As for me, I am poore and in miserie: haste thee vnto mee, O God.

Thou art my helper and my redeemer: O Lord make no long tarying.

Moneth. The xiiij. day.

In te Domine speraui. Psal. 71.

Morning prayer.

N thee, O Lorde, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer mee in thy righteousnesse, encline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defēce, & my castle.

Deliuer mee, O my God, out of the hande of the vngodly: out of the hand of the vnrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shalbe alway of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory, and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me, & they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Go not far frō me, O God: my God, haste thee to helpe me.

Let them bee confounded and perish, that are against my soule: let them bee couered with shame and dishonour, that seeke to do me euil.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: for I know no ende thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou

Thou, O God, hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne & refresh me: yea, and brought test me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnes, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lips wil be faine when I sing vnto thee: and so wil my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to do me euil.

Deus iudicium. Psal. 72.

GIue the King thy iudgements, O God: and thy righteousnesse vnto the Kings sonne.

Then shall he iudge the people according vnto right: and defend the poore.

The mountaines also shall bring peace: and the litle hilles righteousnes vnto the people.

Hee shall keepe the simple folke by their right: defende the children of the poore, and punish the wrong doer.

They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

Hee shall come downe like the raine into a fleece of Wooll: euen as the drops that Water the earth.

In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

His dominion shalbe also from the one sea to the other: and from the flood vnto the worlds ende.

They that dwell in the wildernes shall kneele before him: his enemies shall licke the dust.

The Kings of Tharsis and of the Iles shal giue presents: the Kings of Arabia and Saba shall bring gifts.

All Kings shall fall downe before him: all nations shall do him seruice.

For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.

Hee shall be fauourable to the simple and needie: and shall preserue the soules of the poore.

Hee shall deliuer their soules from falsehoode and wrong: and deare shall their blood be in his sight.

He shall liue, and vnto him shall be giuen of the golde of Arabia: prayer shall be made euer vnto him, and dayly shall he be praised.

There shalbe an heape of corne in the earth high vpon the hils: his fruite shall shake like Libanus, and shall be greene in the Citie, like grasse vpon the earth.

His Name shall endure for euer, his Name shall remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

Blessed be the Lorde God, euen the God of Israel: which onely doeth wonderous things.

And blessed be the Name of his Maiestie for euer: and all the earth shalbe filled with his Maiestie, Amen, Amen.

Quàm bonus Israel. Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

Neuertheless my feet were almost gone: my treadings had welnigh slipt.

And why? I was grieued at the wicked: I do also see the vngodly in such prosperitie.

For they are in no peril of death: but are lustie and strong.

They come in no misfortune like other folke: neither are they plagued like other men.

And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.

Their

Their eies swel with fatnes: & they do euē what they lust.

They corrupt other, & speake of wicked blasphemie: their talking is against the most highest.

For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

Therefore fall the people vnto them: and thereout sucke they no small aduantage.

Tush (say they) how should God perceiue it: is there knowledge in the most highest?

Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: & I sayd, Then haue I cleansed my heart in vaine, and washed mine hands in innocencie.

All the day long haue I bene punished: and chastened euery morning.

Yea, and I had almost sayd euen as they: but loe, then should I haue condemned the generation of thy children.

Then thought I to vnderstand this: but it was too hard for me.

Vntill I went into the Sanctuarie of God: then vnderstood I the end of these men.

Namely, how thou doest set them in slipperie places: and castest them downe, and destroyest them.

Oh how suddenly doe they consume: perish, and come to a fearefull end?

Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the citie.

Thus my heart was grieued: & it went euen through my reines.

So foolish was I and ignorant: euen as it were a beast before thee.

Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

Thou shalt guide me with thy counsaile: and after that receiue me with glory.

Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

For

For loe, they that forsake thee shal perish: thou hast destroied all them that commit fornication against thee.

But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy works (in the gates of the daughter of Sion.)

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?

O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

Thinke vpon the tribe of thine inheritance: & mount Sion wherein thou hast dwelt.

Lift vp thy feete, that thou mayest vtterly destroy euery enemie: which hath done euil in thy Sanctuarie.

Thine aduersaries roare in the mids of thy Congregations: and set vp their banners for tokens.

Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

But now they breake downe all the carued worke thereof: with Axes and Hammers.

They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

Yea, they said in their hearts, let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

O God, how long shall the aduersary doe this dishonour: how long shall the enemie blaspheme thy Name, for euer?

Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemie?

For God is my king of old: the helpe ỹ is done vpon earth, he doeth it himselfe.

Thou didst diuide the sea through thy power: thou brakest the heads of the Dragons in the waters.

Thou smotest the head of Liuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

Thou

Thou broughtest out fountaines & waters out of the hard rocks: thou driedst vp mightie waters.

The day is thine, and the night is thine: thou hast prepared the light and the sunne.

Thou hast set all the borders of the earth: thou hast made Sommer and Winter.

Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blasphemed thy Name.

O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

Looke vpon the couenant: for all the earth is full of darkenesse, and cruell habitations.

Oh let not the simple goe away ashamed: but let the poore and needy giue prayse vnto thy Name.

Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.

Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

VNto thee (O God) doe wee giue thanks: yea, vnto thee doe we giue thanks. Morning prayer.

Thy Name also is so nigh: and that doe thy wonderous workes declare.

When I receiue the Congregation: I shall iudge according vnto right.

The earth is weake, & all the inhabiters thereof: I beare vp the pillars of it.

I sayd vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

Set not vp your horne on high: and speake not with a stiffe necke.

For promotion commeth neither from the East nor from the West: nor yet from the South.

And why? God is the Iudge: he putteth downe one, and setteth vp another.

For

For in the hand of the Lord there is a cup: and the wine is red, it is full mixt, and he powreth out the same.

As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

But I will talke of the God of Jacob: and prayse him for euer.

All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudea. Psal. 76.

IN Jurie is God knowen: his Name is great in Israel.

At Salem is his tabernacle: and his dwelling in Sion.

There brake he the arrowes of the bowe: the shield the sword, and the battel.

Thou art of more honour and might: then the hils of the robbers.

The proud are robbed, they haue slept their sleepe: and all the men (whose hands were mightie) haue found nothing.

At thy rebuke (O God of Jacob:) both the charet & horse are fallen.

Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

Thou didst cause thy iudgement to be heard from heauen: the earth trembled and was still.

When God arose to iudgement: and to helpe all the meeke vpon earth.

The fiercenesse of man shall turne to thy prayse: and the fiercenesse of them shalt thou refraine.

Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

He shall refraine the spirit of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and he shall hearken vnto me.

In the time of my trouble I sought the Lord: my sore ran and ceased not, in the night season my soule refused comfort.

When

When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine.

Thou holdest mine eyes waking: I am so feeble that I cannot speake.

I haue considered the dayes of old: and the yeres that are past.

I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

Will the Lord absent himselfe for euer: and will hee be no more intreated?

Is his mercy cleane gone for euer: and is his promise come vtterly to an end for euermore?

Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?

And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most highest.

I will remember the workes of the Lord: and call to m the wonders of old time. ind

I will thinke also of all thy works: and my talking shal be of thy doings.

Thy way, O God, is holy: Who is so great a God (as our God?)

Thou art the God that doeth wonders: and hast declared thy power among the people.

Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

The waters sawe thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

The cloudes powred out water, the aire thundered: and thine arrowes went abroad.

The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was mooued, and shooke withall.

Thy way is in the sea, and thy paths in the great waters: and thy footesteps are not knowen.

Thou ledst thy people like sheepe: by the hand of Moses and Aaron.

Attendite

Attendite populc. Pſal. 78.

Euening prayer.

HEare my Lawe, O my people: encline your eares vnto the wordes of my mouth.

I will open my mouth in a parable: I will declare hard ſentences of old.

Which we haue heard and knowen: & ſuch as our fathers haue told vs.

That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mightie and wonderfull workes that he hath done.

Hee made a couenaunt with Jacob, and gaue Iſrael a Lawe: which he commanded our forefathers to teach their children.

That their poſteritie might know it: & the children which were yet vnborne.

To the intent that when they came vp: they might ſhew their children the ſame.

That they might put their truſt in God: and not to forget the works of God, but to keepe his commandements.

And not to be as their forefathers, a faithleſſe & ſtubburne generation: a generation that ſet not their heart aright, and whoſe ſpirit cleaueth not ſtedfaſtly vnto God.

Like as the children of Ephraim: which being harneſſed and carying bowes, turned themſelues backe in the day of battell.

They kept not the couenant of God: and would not walke in his Law.

But forgate what he had done: and the wonderful worke that he had ſhewed for them.

Marueilous things did hee in the ſight of our forefathers in the land of Egypt: euen in the field of Zoan.

He deuided the ſea, and let them goe through: he made the waters to ſtand on an heape.

In the day time alſo he led them with a cloud: and all the night through with a light of fire.

He claue the hard rocks in the wildernes: and gaue them drinke thereof, as it had bene out of the great depth.

He

He brought waters out of the stony rocke: so that it gushed out like the riuers.

Yet for all this they sinned more against him: & prouoked the most highest in the Wildernesse.

They tempted God in their hearts: and required meate for their lust.

They spake against God also, saying: Shall God prepare a table in the Wildernesse?

Hee smote the stonie rocke in deed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

When the Lord heard this, he was wroth: so the fire was kindled in Jacob, & there came vp heauie displeasure against Israel.

Because they beleeued not in God: and put not their trust in his helpe.

So he commanded the cloudes aboue: & opened the doores of heauen.

He rained downe Manna also vpon them for to eate: and gaue them food from heauen.

So man did eate Angels foode: for hee sent them meate inough.

He caused the East wind to blow vnder heauen: & through his power he brought in the South West wind.

He rained flesh vpon them as thicke as dust: and fethered foules like as the sand of the sea.

He let it fall among their tents: euen round about their habitation.

So they did eate & were well filled, for he gaue them their owne desire: they were not disappointed of their lust.

But while the meat was yet in their mouthes, the heauie wrath of God came vpon them, & slew the welthiest of them: yea, and smote downe the chosen men that were in Israel.

But for all this they sinned yet more: and beleeued not his wonderous works.

Therefore their daies did he consume in vanitie: and their yeers in trouble.

When he slewe them, they sought him: and turned them

earely, and enquired after God.

And they remembred that God was their strength: and that the high God was their redeemer.

Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

For their heart was not whole with him: neither continued they stedfast in his couenant.

But he was so merciful that he forgaue their misdeeds: and destroyed them not.

Yea many a time turned he his wrath away: & would not suffer his whole displeasure to arise.

For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

They turned backe, and tempted God: and mooued the holy one in Israel.

They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

He turned their waters into blood: so that they might not drinke of the riuers.

Hee sent lice among them, & deuoured them vp: and frogs to destroy them.

He gaue their fruite vnto the Caterpiller: and their labour vnto the Grashopper.

He destroied their Vines with hailestones: and their Mulberie trees with the frost.

He smote their cattel also with hailestones: and their flocks with hote thunderbolts.

He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euil angels among them.

He made a way to his indignation, & spared not their soule from death: but gaue their life ouer to the pestilence.

And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

But

But as for his owne people, he led them foorth like sheepe: and caried them in the wilderneſſe like a flocke.

He brought them out safely that they should not feare: and ouerwhelmed their enemies with the sea.

And brought them within the borders of his Sanctuarie: euen to his mountaine which hee purchased with his right hand.

He cast out the heathen also before them: caused their land to bee diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

So they tempted and displeased the most high God: and kept not his testimonies.

But turned their backes, and fell away like their forefathers: starting aside like a broken bowe.

For they grieued him with their hil altars: and prouoked him to displeasure with their images.

When God heard this, hee was wroth: and tooke sore displeasure at Israel.

So that he forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

He deliuered their power into captiuitie: and their beautie into the enemies hand.

Hee gaue his people ouer also vnto the sworde: and was wroth with his inheritance.

The fire consumed their yong men: and their maydens were not giuen to marriage.

Their Priests were slaine with the sword: and there were no widowes to make lamentation.

So the Lorde awaked as one out of sleepe: and like a Giant refreshed with wine.

He smote his enemies in the hinder parts: and put them to a perpetuall shame.

Hee refused the Tabernacle of Joseph: and chose not the tribe of Ephraim.

But chose the tribe of Juda: euen the hill of Sion, which he loued.

And there he builded his temple on high: and laid the foundation of it like the ground which he hath made continually.

He chose Dauid also his seruant: and tooke him away from the sheepe foldes.

As he was following the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.

So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.

The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the aire: and the flesh of thy saints vnto the beastes of the land.

Their blood haue they shed like water on euery side of Hierusalem: and there was no man to burie them.

Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

Lord, how long wilt thou be angry: shal thy iealousie burne like fire for euer:

Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

For they haue deuoured Jacob: and layd waste his dwelling place.

O remember not our old sinnes, but haue mercie vpon vs, and that soone: for we are come to great miserie.

Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

Wherefore doe the heathen say: Where is now their God:

O let the vengeance of thy seruants blood that is shed: bee openly shewed vpon the heathen in our sight.

O let the sorrowfull sighing of the prisoners come before thee:

thee: according to the greatneſſe of thy power preſerue thou thoſe that are appointed to die.

And for the blaſphemie wherewith our neighbours haue blaſphemed thee: reward thou them, O Lord, ſeuen folde into their boſome.

So we that bee thy people and ſheepe of thy paſture, ſhall giue thee thankes for euer: and will alway be ſhewing forth thy praiſe from generation to generation.

Qui regis Iſrael. Pſal 80.

HEare, O thou Shepheard of Iſrael, thou that leadeſt Joſeph like a ſheepe: ſhewe thy ſelfe alſo thou that ſitteſt vpon the Cherubims.

Before Ephraim, Beniamin, and Manaſſes: ſtirre vp thy ſtrength, and come and helpe vs.

Turne vs againe, O God: ſhewe the light of thy countenance, and we ſhalbe whole.

O Lord God of hoſtes: how long wilt thou be angry with thy people that prayeth?

Thou feedeſt them with the bread of teares: and giueſt them plenteouſneſſe of teares to drinke.

Thou haſt made vs a very ſtrife vnto our neighbours: and our enemies laugh vs to ſcorne.

Turne vs againe, thou God of hoſtes: ſhewe the light of thy countenance, and we ſhalbe whole.

Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

Thou madeſt roome for it: and when it had taken roote, it filled the land.

The hils were couered with the ſhadowe of it: and the boughes thereof were like the goodly Cedar trees.

She ſtretched out her branches vnto the ſea: & her boughs vnto the Riuer.

Why haſt thou then broken downe her hedge: that al they which goe by, plucke off her grapes?

The Wilde Bore out of the Wood doth roote it vp: and the wilde beaſtes of the field deuoure it.

Turne thee againe, thou God of hoſts, looke downe from heauen: beholde, and viſite this vine.

And the place of the vineyarde, that thy right hande hath planted: & the branch that thou madest so strong for thy selfe.

It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.

Turne vs againe, O Lorde God of hostes: shewe the light of thy countenance, and we shal be whole.

Exultate Deo. Psal. 81.

SIng we merily vnto God our strength: make a cheereful noyse vnto the God of Jacob.

Take the Psalme, bring hither the Tabret: the merie harpe, with the Lute.

Blowe vp the Trumpet in the newe Moone: euen in the time appointed, and vpon our solemne feast day.

For this was made a statute for Israel: and a Lawe of the God of Jacob.

This hee ordeined in Joseph for a testimonie: when hee came out of the land of Egypt, and had heard a strange language.

I eased his shoulder from the burden: and his hands were deliuered from making the pots.

Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

I prooued thee also: at the waters of strife.

Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

There shall no strange God bee in thee: neither shalt thou worship any other God.

I am the Lorde thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

But my people would not heare my voyce: and Israel would not obey me.

So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

O that my people would haue hearkened vnto mee: for if Israel had walked in my wayes.

I should soone haue put downe their enemies: and turned my hand against their aduersaries.

The haters of the Lord should haue bene found lyers: but their time should haue endured for euer.

Hee should haue fedde them also with the finest wheate flowre: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the Congregation of princes: hee is a iudge among gods. Euening prayer.

Howe long will ye giue wrong iudgement: and accept the persons of the vngodly?

Defende the poore and fatherlesse: see that such as bee in neede and necessitie, haue right.

Deliuer the outcast & poore: saue them frō the hand of the vngodly.

They wil not be learned, nor vnderstand, but walke on stil in darkenes: all the foundations of the earth be out of course.

I haue said, Ye are gods: and ye al are children of the most highest.

But ye shall die like men: and fall like one of the princes.

Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. Psal. 83.

HOlde not thy tongue, O God, keepe not stil silence: refraine not thy selfe, O God.

For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

They haue imagined craftily against thy people: and taken counsaile against thy secret ones.

They haue said, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may bee no more in remembrance.

For they haue cast their heades together with one consent: and are confederate against thee.

The tabernacles of the Edomites and the Ismaelites: the Moabites, and the Hagarenes.

Gebal and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

Assur also is ioyned vnto them: and haue holpen the children of Lot.

But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

Which perished at Endor: and became as the doung of the earth.

Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

Which say, Let vs take to our selues: the houses of God in possession.

O my God, make them like vnto a Wheele: and as the stubble before the winde.

Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

Persecute them euen so with thy tempest: and make them afraid with thy storme.

Make their faces ashamed, O Lorde: that they may seeke thy Name.

Let them bee confounded and vexed euer more and more: let them be put to shame and perish.

And they shal know that thou, whose Name is Jehouah: art onely the most highest ouer all the earth.

Quàm dilecta. Psal. 84.

O how amiable are thy dwellings: thou Lord of hostes!

My soule hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh reioyce in the liuing God.

Yea, the sparrowe hath found her an house, and the swallow a nest, where shee may lay her yong: euen thy altars, O Lord of hostes, my King and my God.

Blessed are they that dwell in thy house: they will bee alway praysing thee.

Blessed is the man whose strength is in thee: in whose heart are thy wayes.

Which going through the vale of miserie, vse it for a well: and the pooles are filled with water.

They will go from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

O Lord God of hostes, heare my prayer: hearken, O God of Jacob.

Beholde, O God our defender: and looke vpon the face of thine anointed.

For one day in thy courts: is better then a thousand.

I had rather bee a doore keeper in the house of my God: then to dwel in the tents of vngodlinesse.

For the Lorde God is a light and defence: the Lorde will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrde thou art become gracious vnto thy lande: thou hast turned away the captiuitie of Jacob.

Thou hast forgiuen the offence of thy people: and couered all their sinnes.

Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathful indignation.

Turne vs then, O God our Sauiour: and let thine anger cease from vs.

Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

Shew vs thy mercie, O Lord: & graunt vs thy saluation.

I will hearken what the Lorde God will say concerning me: for hee shall speake peace vnto his people, & to his saints, that they turne not againe.

For his saluation is nigh them that feare him: that glory may dwell in our land.

Mercie and trueth are met together: righteousnes & peace

haue kissed eche other.

Trueth shalt florish out of the earth: and righteousnesse hath looked downe from heauen.

Yea, the Lord shall shewe louing kindenesse: and our land shall giue her increase.

Righteousnesse shall goe before him: and hee shall direct his going in the way.

Inclina Domine. Psal. 86.

Morning prayer.

BOwe downe thine eare, O Lord, and heare mee: for I am poore, and in miserie.

Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

Be merciful vnto me, O Lord: for I will call dayly vpon thee.

Comfort the soule of thy seruant: for vnto thee, O Lord, do I lift vp my soule.

For thou Lorde art good and gracious: and of great mercie vnto all them that call vpon thee.

Giue eare Lord vnto my prayer: and ponder the voyce of my humble desires.

In the time of my trouble I will call vpon thee: for thou hearest me.

Among the gods there is none like vnto thee, O Lorde: there is not one that can do as thou doest.

All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

For thou art great, and doest wonderous things: thou art God alone.

Teach me thy way, O Lord, & I wil walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

I will thanke thee, O Lorde my God, with all my heart: and will praise thy Name for euermore.

For great is thy mercie toward me: and thou hast delinered my soule from the nethermost hell.

O God, the proude are risen against mee: and the Congregations

gations of naughtie men haue sought after my soule, & haue not set thee before their eyes.

But thou (O Lord God) art ful of compassion and mercy: long suffering, plenteous in goodnesse and trueth.

O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, & help the sonne of thine handmaid.

Shew some good token vpon me for good, that they which hate me, may see it, and be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.

Very excellent things are spoken of thee: thou city of God.

I wil thinke vpon Rahab and Babylon: With them that know me.

Behold ye the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.

And of Sion it shall be reported, that he was borne in her: and the most high shall stablish her.

The Lord shal rehearse it when he writeth vp the people: that he was borne there.

The singers also and trumpetters shal be rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cried day and night before thee: O let my praier enter into thy presence, encline thine eare vnto my calling.

For my soule is full of trouble: and my life draweth nigh vnto hell.

I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

Free among the dead, like vnto them that be wounded and lie in the graue: Which be out of remembrance, and are cut away from thy hand.

Thou hast laid me in the lowest pit: in a place of darknes, and in the deepe.

Thine indignation lieth hard vpon mee: and thou hast vexed

vexed me with all thy stormes.

Thou hast put away mine acquaintance farre from mee: and made me to be abhorred of them.

I am so fast in prison: that I cannot get foorth.

My sight faileth for very trouble: Lord, I haue called daily vpon thee, I haue stretched out mine hands vnto thee.

Doest thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

Shall thy louing kindnesse be shewed in the graue: or thy faithfulnesse in destruction?

Shal thy wonderous workes be knowen in the darke: and thy righteousnes in the land where all things are forgotten?

Vnto thee haue I cried, O Lord: & earely shall my prayer come before thee.

Lord, why abhorrest thou my soule: and hidest thou thy face from me?

I am in miserie, & like vnto him that is at the point to die: (euen from my youth vp) thy terrors haue I suffered with a troubled mind.

Thy wrathful displeasure goeth ouer me: and the feare of thee hath vndone me.

They came round about me daily like water: and compassed me together on euery side.

My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Euening prayer.

My song shal be alway of the louing kindnesse of the Lorde: with my mouth wil I euer be shewing thy trueth, from one generation to an other.

For I haue sayd, Mercy shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

Thy seede will I stablish for euer: and set vp thy throne

from

from one generation to another.

O Lorde, the very heauens shall prayse thy wonderous workes: and thy trueth in the Congregation of the Saints.

For who is he among the cloudes: that shall be compared vnto the Lord?

And what is he among the gods: that shall bee like vnto the Lord?

God is very greatly to be feared in ỹ counsell of the saints: and to be had in reuerence of all them that are about him.

O Lord God of Hostes, who is like vnto thee: thy trueth (most mightie Lord) is on euery side.

Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mightie arme.

The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and al that therein is.

Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

Righteousnesse and equitie is the habitation of thy seate: mercy and trueth shall goe before thy face.

Blessed is the people (O Lorde) that can reioyce in thee: they shall walke in the light of thy countenance.

Their delight shalbe daily in thy name: and in thy righteousnesse shall they make their boast.

For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes.

For the Lord is our defence: the holy one of Israel is our King.

Thou spakest sometime in visions vnto thy Saintes, and saidest: I haue laide helpe vpon one that is mightie, I haue exalted one chosen out of the people.

I haue found Dauid my seruant: with my holy oyle haue I anointed him.

My hand shall hold him fast: and my arme shall strengthen him.

The enemie shall not be able to do him violence: the sonne of wickednesse shall not hurt him.

I shall smite downe his foes before his face: and plague them that hate him.

My trueth also and my mercy shalbe with him: and in my name shall his horne be exalted.

I will set his dominion also in the sea: and his right hand in the floods.

He shal call me, Thou art my father: my God, & my strong saluation.

And I wil make him my first borne: higher thē the Kings of the earth.

My mercy will I keepe for him for euermore: and my couenant shall stand fast with him.

His seed also wil I make to endure for euer: and his throne as the dayes of heauen.

But if his children forsake my lawe: and walke not in my iudgements.

If they breake my statutes, and keepe not my commandements: I will visite their offences with the rod, & their sinne with scourges.

Neuertheless, my louing kindnes will I not vtterly take from him: nor suffer my trueth to faile.

My couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my holinesse that I wil not faile Dauid.

His seed shall endure for euer: and his seate is like as the sunne before me.

He shal stand fast for euermore as the moone: & as the faithfull witnesse in heauen.

But thou hast abhorred and forsaken thine anointed: and art displeased at him.

Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

Thou hast ouerthrowen al his hedges: and broken downe his strong holds.

All they that goe by, spoile him: and he is become a rebuke to his neighbours.

Thou

Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

Thou hast taken away the edge of his sword: & giuest him not victory in the battell.

Thou hast put out his glory: and cast his throne downe to the ground.

The dayes of his youth hast thou shortened: and couered him with dishonour.

Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

Oh remember how short my time is: wherefore hast thou made all men, for nought?

What man is he that liueth, and shall not see death: & shall he deliuer his soule from the hand of hell?

Lord, where are thy olde louing kindnesses: which thou swarest vnto Dauid in thy trueth?

Remember Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

Wherewith thine enemies haue blasphemed thee, & slandered the footsteps of thine anointed: praysed be the Lord for euermore, Amen, Amen.

Domine, refugium. Psal. 90.

LOrde, thou hast bene our refuge: from one generation to another. Morning prayer.

Before the mountaines were brought forth, or euer the earth & the world were made: thou art God from euerlasting, and world without end.

Thou turnest man to destruction: againe thou saiest, come again ye children of men.

For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

In the morning it is greene, and groweth vp: but in the euening

euening it is cut downe, dried vp, and withered.

For we consume away in thy displeasure: and are afrayd at thy wrathful indignation.

Thou hast set our misdeeds before thee: & our secret sinnes in the light of thy countenance.

For when thou art angry, all our dayes are gone: We bring our yeeres to an end, as it were a tale that is told.

The dayes of our age are threescore yeeres & ten, & though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorow, so soone passeth it away, and we are gone.

But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

O teach vs to number our dayes: that we may apply our hearts vnto wisedom.

Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

O satisfie vs with thy mercy, and that soone: so shal we reioyce and be glad all the dayes of our life.

Comfort vs againe now after the time that thou hast plagued vs: & for the yeeres wherein we haue suffred aduersitie.

Shew thy seruants thy worke: and their children thy glorie.

And the glorious maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpō vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shal abide vnder the shadow of the Almightie.

I wil say vnto the Lord, thou art my hope and my strong hold: my God, in him will I trust.

For he shall deliuer thee from the snare of the hunter: and from the noisome pestilence.

He shal defend thee vnder his wings, and thou shalt be safe, vnder his feathers: his faithfulnes & trueth shalbe thy shield and buckler.

Thou shalt not be afrayd for any terrour by night: nor for the arrow that flieth by day.

For

For the pestilence that walketh in the darknes: nor for the sickenesse that destroyeth in the noone day.

A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

For thou Lord art my hope: thou hast set thine house of defence very high.

There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

For he shal giue his angels charge ouer thee: to keepe thee in all thy waies.

They shall beare thee in their hands: that thou hurt not thy foote against a stone.

Thou shalt go vpon the Lion and Adder: the yong Lion and the Dragon shalt thou tread vnder thy feete.

Because he hath set his loue vpon mee, therefore shall I deliuer him: I shall set him vp, because hee hath knowen my name.

He shal cal vpon me, and I will heare him: yea, I am with him in trouble, I wil deliuer him, and bring him to honour.

With long life wil I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thanks vnto the Lord: and to sing prayses vnto thy name, O most highest.

To tel of thy louing kindnesse earely in the morning: and of thy trueth in the night season.

Vpon an instrument of ten strings, & vpon the Lute: vpon a lowd instrument, and vpon the Harpe.

For thou Lord hast made mee glad through thy workes: and I will reioyce in giuing prayse for the operations of thy hands.

O Lord, how glorious are thy works: and thy thoughts are very deepe.

An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

When the vngodly are greene as the grasse, & when all the

workers of wickednes do florish: then shall they be destroied for euer, but thou Lord art the most highest for euermore.

For loe, thine enemies (O Lord) loe thine enemies shal perish: and all the workers of wickednesse shalbe destroyed.

But my horne shalbe exalted like the horne of an vnicorne: for I am anointed with fresh oyle.

Mine eye also shall see his lust of mine enemies: and mine eare shal heare his desire of ỹ wicked that rise vp against me.

The righteous shal florish like a palme tree: & shall spread abroad like a Cedar in Libanus.

Such as be planted in the house of the Lord: shal florish in the courts (of the house) of our God.

They also shall bring foorth more fruite in their age: & shal be fat and well liking.

That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.

He Lord is king, and hath put on glorious apparel: the Lord hath put on his apparell, and girded himselfe with strength.

He hath made the round world so sure: that it cannot be mooued.

Euer since ỹ world began hath thy seate bene prepared: thou art from euerlasting.

The floods are risen (O Lord) the floods haue lift vp their voice: the floods lift vp their waues.

The waues of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

Thy testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

Arise thou iudge of the world: and reward the proud after their deseruing.

Lord,

Lord, how long shall the vngodly: how long shall the vngodly triumph?

Howe long shall all wicked doers speake so disdainefully: and make such proud boasting?

They smite downe thy people, O Lord: and trouble thine heritage.

They murther the widowe and the stranger: and put the fatherlesse to death.

And yet they say, Tush, the Lord shal not see: neither shal the God of Jacob regard it.

Take heede yee vnwise among the people: O yee fooles, when will ye vnderstand?

He that planted the eare, shall hee not heare: or hee that made the eye, shall he not see?

Or he that nurtureth the heathen: it is hee that teacheth man knowledge, shal not he punish?

The Lord knoweth the thoughts of man: that they are but vaine.

Blessed is the man whom thou chastenest, O Lorde: and teachest him in thy Law.

That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.

For the Lord will not faile his people: neither will he forsake his inheritance.

Vntill righteousnesse turne againe vnto iudgement: all such as be true in heart shal follow it.

Who wil rise vp with me against the wicked: or who wil take my part against the euil doers?

If the Lord had not helped mee: it had not failed but my soule had bene put to silence.

But when I sayd, my foote hath slipped: thy mercie, O Lord, held me vp.

In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a lawe?

They gather them together against the soule of the righteous: and condemne the innocent blood.

But the Lorde is my refuge: and my God is the strength of my confidence.

He shall recompence them their wickednesse, and destroy them in their owne malice: yea the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.

Come, let vs sing vnto the Lorde: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great king aboue all gods.

In his hand are all the corners of the earth: And the strength of the hils is his also.

The sea is his and he made it: and his hands prepared the drie land.

O come, let vs worship and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued me, and sawe my works.

Fourtie yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

Sing vnto the Lord, and prayse his name: be telling of his saluation from day to day.

Declare his honour vnto the heathen: and his wonders

vnto

vnto all people.

For the Lord is great, and cannot worthily be prayed: he is more to be feared then all gods.

As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.

Glory and worship are before him: power and honour are in his Sanctuary.

Ascribe vnto the Lord, O ye kinreds of the people: ascribe vnto the Lord worship and power.

Ascribe vnto the Lorde the honour due vnto his name: bring presents, and come into his courts.

O worship the Lorde in the beautie of holinesse: let the whole earth stand in awe of him.

Tell it out among the heathen, that the Lord is king: and that it is he that hath made the round world so fast, that it cannot bee mooued, and how that he shal iudge the people righteously.

Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.

Let the field be ioyfull, and all that is in it: then shal all the trees of the wood reioyce before the Lord.

For hee commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may bee glad thereof: yea the multitude of Iles may be glad thereof.

Cloudes and darkenesse are round about him: righteousnesse and iudgement are the habitation of his seat.

There shall go a fire before him: and burne vp his enemies on euery side.

His lightnings gaue shine vnto the world: the earth sawe it, and was afraid.

The hils melted like Ware at the presence of the Lord: at the presence of the Lord of the whole earth.

The heauens haue declared his righteousnesse: and all the people haue seene his glorie.

Confounded be all they that worship carued images, and

that delight in vaine gods: worship him all ye gods.

Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy iudgements, O Lord.

For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

O yee that loue the Lord, see that ye hate the thing which is euill: the Lord preserueth the soules of his saintes, he shall deliuer them from the hand of the vngodly.

There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

Reioyce in the Lord ye righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Euening prayer.

Sing vnto the Lord a newe song: for hee hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercie and trueth towarde the house of Israel: and all the endes of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord all ye lands: sing, reioyce, and giue thanks.

Prayse the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

With Trumpets also and Shaumes: O shew your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is: the round world, and they that dwel therein.

Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lord is King, be the people neuer so vnpatient: hee sitteth betweene the Cherubims, bee the earth neuer so vnquiet.

vnquiet.

The Lord is great in Sion: and high aboue all people.

They shal giue thankes vnto thy Name: which is great, wonderful, and holy.

The Kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

O magnifie the Lord our God: and fall downe before his footestoole, for he is holy.

Moses and Aaron among his Priestes, & Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

He spake vnto them out of the cloudie pillar: for they kept his testimonies, and the law that he gaue them.

Thou heardest them, O Lord our God: thou forgauest them, O God, and punishedst their owne inuentions.

O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

O Be ioyful in the Lord al ye lands: serue the Lord with gladnesse, and come before his presence with a song.

Be ye sure that the Lord hee is God, it is hee that hath made vs, and not We our selues: We are his people, and the sheepe of his pasture.

O goe your way into his gates with thankesgiuing, and into his courts with praise: be thankeful vnto him, & speake good of his name.

For the Lord is gracious, his mercie is euerlasting: & his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

My song shall be of mercie and iudgement: vnto thee, O Lord, Will I sing.

O let me haue vnderstanding: in the way of godlinesse.

When Wilt thou come vnto me: I Wil walke in my house with a perfect heart.

I Will take no Wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

A froward heart shal depart from me: I Wil not know a

wicked person.

Who so priuily slandereth his neighbour: him will I destroy.

Who so hath also a proud looke, and high stomacke: I wil not suffer him.

Mine eyes looke vnto such as be faithful in the land: that they may dwel with me.

Who so leadeth a godly life: he shal be my seruant.

There shall no deceitful person dwel in my house: he that telleth lyes shal not tary in my sight.

I shal soone destroy al the vngodly that are in ỹ land: that I may roote out all wicked doers from the citie of the Lord.

Domine exaudi. Psal. 102.

Morning prayer.

Eare my prayer, O Lorde: and let my crying come vnto thee.

Hide not thy face from me in the time of my trouble: encline thine eares vnto mee when I call, O heare me, and that right soone.

For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

For the voyce of my groning: my bones will scarce cleaue to my flesh.

I am become like a Pelicane in the wildernesse: and like an Owle that is in the desert.

I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

My dayes are gone like a shadowe: and I am withered like grasse.

But

But thou, O Lord, shalt endure for euer: and thy remembrance throughout al generations.

Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.

And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

The heathen shal feare thy Name, O Lord: and all the kings of the earth thy maiestie.

When the Lord shall build vp Sion: and when his glory shall appeare.

When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

This shal be written for those that come after: and the people which shalbe borne, shal praise the Lord.

For he hath looked downe from his sanctuarie: out of the heauen did the Lord behold the earth.

That he might heare the mournings of such as be in captuitie: and deliuer the children appointed vnto death.

That they may declare the name of the Lord in Sion: and his worship at Hierusalem.

When the people are gathered together: & the kingdomes also to serue the Lord.

He brought downe my strength in my iourney: and shortened my dayes.

But I sayd, O my God, take me not away in the middest of mine age: as for thy yeeres they endure throughout all generations.

Thou Lord in the beginning hast laied the foundation of the earth: and the heauens are the worke of thy hands.

They shall perish, but thou shalt endure: they all shall ware olde as doeth a garment.

And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shal not faile.

The children of thy seruants shal continue: and their seed shal stand fast in thy sight.

Benedic anima mea. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

Praise the Lord, O my soule: and forget not all his benefites.

Which forgiueth all thy sinne: and healeth all thine infirmities.

Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse.

Which satisfieth thy mouth with good things: making thee yong and lustie as an Eagle.

The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

Hee shewed his wayes vnto Moses: his workes vnto the children of Israel.

The Lord is full of compassion and mercie: long suffering and of great goodnesse.

He will not alway be chiding: neither keepeth he his anger for euer.

He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

For looke howe high the heauen is in comparison of the earth: so great is his mercie also toward them that feare him.

Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

For hee knoweth whereof we be made: hee remembreth that we are but dust.

The dayes of man are but as grasse: for he flourisheth as a flower of the field.

For as soone as the wind goeth ouer it, it is gone: and the place thereof shall know it no more.

But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

Euen vpon such as keepe his couenant: and thinke vpon his commandements to doe them.

The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.

O praise the Lorde, yee Angels of his, yee that excell in strength:

strength: ye that fulfill his commandement, and hearken vnto the voyce of his wordes.

O prayse the Lord all ye his hostes: ye seruants of his that doe his pleasure.

O speake good of the Lord all ye workes of his, in all places of his dominion: Prayse thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

PRaise the Lorde, O my soule: O Lorde my God, thou art become exceeding glorious, thou art clothed with maiestie and honour. Euening prayer.

Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

He maketh his angels spirits: and his ministers a flaming fire.

He layd the foundations of the earth: that it neuer should moue at any time.

Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

At thy rebuke they flee: at the voyce of thy thunder they are afraid.

They goe vp as high as the hilles, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

He sendeth the springs into the riuers: which runne among the hils.

All beasts of the fielde drinke thereof: and the wilde Asses quench their thirst.

Beside them shall the foules of the aire haue their habitation: and sing among the branches.

He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.

He bringeth forth grasse for the cattell: and greene herbe for

for the seruice of men.

That he may bring foode out of the earth, and Wine that maketh glad the heart of man: and oile to make him a cheerefull countenance, and bread to strengthen mans heart.

The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

Wherein the birds make their nestes: and the Firre trees are a dwelling for the Storke.

The high hilles are a refuge for the Wild Goates: and so are the stony rocks for the Conies.

Hee appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

Thou makest darknesse, that it may be night: Wherein all the beasts of the forest doe moue.

The Lions roaring after their pray: doe seeke their meate at God.

The sunne ariseth, and they get them away together: and lay them downe in their dennes.

Man goeth forth to his Worke, and to his labour: vntill the euening.

O Lorde, howe manifold are thy Workes: in wisedome hast thou made them all, the earth is full of thy riches.

So is the great and wide sea also: Wherein are things creeping innumerable, both small and great beasts.

There goe the ships, and there is that Leuiathan: Whom thou hast made to take his pastime therein.

These waite all vpon thee: that thou maiest giue them meate in due season.

When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.

When thou hidest thy face, they are troubled: When thou takest away their breath, they die, and are turned againe to their dust.

When thou lettest thy breath goe forth, they shalbe made: and thou shalt renue the face of the earth.

The glorious maiestie of the Lorde shall endure for euer: the Lord shall reioyce in his Workes.

The earth shall tremble at the looke of him: if he doe but

touch

touch the hilles they shall smoke.

I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

And so shal my words please him: my ioy shalbe in ỹ Lord.

As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: praise thou the Lorde, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Giue thankes vnto the Lorde, and call vpon his name: tell the people what things he hath done. Morning prayer.

O let your songs be of him, and praise him: and let your talking bee of all his wonderous workes.

Reioyce in his holy Name: let the heart of them reioyce that seeke the Lorde.

Seeke the Lorde and his strength: seeke his face euermore.

Remember the marueilous works that he hath done: his wonders, and the iudgements of his mouth.

O ye seede of Abraham his seruant: yee children of Jacob his chosen.

Hee is the Lorde our God: his iudgements are in all the world.

He hath bene alway mindfull of his couenant and promise: that he made to a thousand generations.

Euen the couenant that he made with Abraham: and the othe that he sware vnto Isahac.

And appointed the same vnto Jacob for a law: and to Israel for an euerlasting testament.

Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.

When there were yet but a fewe of them: and they strangers in the land.

What time as they went from one nation to another: from one kingdome to another people.

He suffered no man to doe them wrong: but reproued euen

kings

kings for their sakes.

Touch not mine anoynted: and doe my Prophets no harme.

Moreouer, he called for a dearth vpon the lande: and destroyed all the prouision of bread.

But hee had sent a man before them: euen Joseph which was solde to be a bondseruant.

Whose feete they hurt in the stocks: the yron entred into his soule.

Until the time came that his cause was knowen: the word of the Lord tried him.

The king sent and deliuered him: the prince of the people let him goe free.

Hee made him lorde also of his house: and ruler of all his substance.

That hee might informe his princes after his will: and teach his Senators wisedome.

Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

And hee increased his people exceedingly: and made them stronger then their enemies.

Whose heart turned, so that they hated his people: and dealt vntruely with his seruants.

Then sent he Moses his seruant: and Aaron whome hee had chosen.

And these shewed his tokens among them: and wonders in the land of Ham.

Hee sent darkenesse, and it was darke: and they were not obedient vnto his worde.

He turned their waters into blood: and slew their fish.

Their land brought forth frogges: yea, euen in their kings chambers.

He spake the worde, and there came all maner of flies: and lice in all their quarters.

He gaue them haylestones for rayne: and flames of fire in their lande.

Hee smote their vines also and figge trees: and destroyed the trees that were in their coastes.

He

He spake the Word, and the grashoppers came, and caterpillers innumerable: and did eate vp all the grasse in their land, and deuoured the fruite of their ground.

He smote all the first borne in their land: euen the chiefe of all their strength.

Hee brought them forth also with siluer and golde: there was not one feeble person among their tribes.

Egypt was glad at their departing: for they were afraide of them.

He spread out a cloud to be a couering: and fire to giue light in the night season.

At their desire he brought quailes: and he filled them with the bread of heauen.

Hee opened the rocke of stone, and the waters flowed out: so that riuers ranne in drie places.

For why? he remembred his holy promise: and Abraham his seruant.

And he brought forth his people with ioy: and his chosen with gladnesse.

And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

That they might keepe his statutes: & obserue his lawes.

Confitemini Domino. Psal. 106.

O Giue thanks vnto the Lorde, for he is gracious: and his mercy endureth for euer. Euening prayer.

Who can expresse the noble acts of the Lord: or shew forth all his praise?

Blessed are they that alway keepe iudgement: and doe righteousnes.

Remember me, O Lorde, according to the fauour that thou beares vnto thy people: O visite me with thy saluation.

That I may see the felicitie of thy chosen: & reioyce in the gladnes of thy people, & giue thanks with thine inheritance.

We haue sinned with our Fathers: We haue done amisse, and dealt wickedly..

Our fathers regarded not thy wonders in Egypt, neyther kept they thy great goodnesse in remembrance: but

Were

were disobedient at the sea, euen at the red sea.

Neuertheless, he helped them for his names sake: that he might make his power to be knowen.

He rebuked the red sea also, and it was dried vp: so he led them thorow the deepe, as thorow a wildernes.

And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

Then beleeued they his words: and sang praise vnto him.

But within a while they forgate his workes: and would not abide his counsell.

But lust came vpon them in the wildernesse: and they tempted God in the desert.

And he gaue them their desire: and sent leannesse withall into their soule.

They angred Moses also in the tentes: and Aaron the Saint of the Lord.

So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

And the fire was kindled in their company: the flame burnt vp the vngodly.

They made a Calfe in Horeb: and worshipped the molten image.

Thus they turned their glorie: into the similitude of a calfe that eateth hay.

And they forgate God their Sauiour: which had done so great things in Egypt.

Wonderous workes in the lande of Ham: and fearefull things by the red sea.

So he said he would haue destroyed them, had not Moses his chosen stande before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

But murmured in their tents: and hearkened not vnto the voyce of the Lord.

Then lift hee vp his hande against them: to ouerthrowe them

them in the wildernesse.

To cast out their seede among the nations: and to scatter them in the lands.

They ioyned themselues vnto Baal Peor: and ate the offerings of the dead.

Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

Then stood vp Phinees, & prayed: and so the plague ceased

And that was counted vnto him for righteousnesse: among all posterities for euermore.

They angred him also at the waters of strife: so that hee punished Moses for their sakes.

Because they prouoked his spirit: so that he spake vnaduisedly with his lips.

Neither destroyed they the heathen: as the Lorde commanded them.

But were mingled among the heathen: and learned their workes.

In so much that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

And shed innocent blood, euen the blood of their sonnes and of their daughters: whome they offered vnto the idoles of Chanaan, and the land was defiled with blood.

Thus were they stained with their own workes: and went a whoring with their owne inuentions.

Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his owne inheritance.

And he gaue them ouer into the hand of the heathen: and they that hated them, were lords ouer them.

Their enemies oppressed them: & had them in subiection.

Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

Neuertheless, when hee sawe their aduersitie: hee heard their complaint.

Hee thought vpon his couenant, and pitied them according vnto the multitude of his mercies: yea, hee made all

those

those that led them away captiue, to pitie them.

Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy name, and make our boast of thy praise.

Blessed be the Lord God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

Giue thankes vnto the Lorde for hee is gracious: and his mercie endureth for euer.

Let them giue thankes whome the Lorde hath redeemed: and deliuered from the hand of the enemie.

And gathered them out of the lands, from the East and from the West: from the North and from the South.

They went astray in the wildernes out of the way: and found no citie to dwell in.

Hungry and thirstie: their soule fainted in them.

So they cried vnto the Lorde in their trouble: and hee deliuered them from their distresse.

He led them forth by the right way: that they might goe to the citie where they dwelt.

O that men would therfore praise ỹ Lord for his goodnes: and declare the wonders that he doth for the children of men.

For he satisfieth the emptie soule: and filleth the hungrie soule with goodnesse.

Such as sit in darkenesse and in the shadowe of death: being fast bound in miserie and yron.

Because they rebelled against the words of the Lord: and lightly regarded the counsaile of the most high.

Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

So when they cried vnto the Lord in their trouble: hee deliuered them out of their distresse.

For he brought them out of darkenesse, and out of the shadow of death: and brake their bonds in sunder.

O that

O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

For hee hath broken the gates of brasse: and smitten the barres of yron in sunder.

Foolish men are plagued for their offence: and because of their wickednesse.

Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

Hee sent his worde and healed them: and they were saued from their destruction.

O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

That they would offer vnto him the sacrifice of thankes giuing: and tell out his workes with gladnesse.

They that goe downe to the sea in ships: and occupy their businesse in great waters.

These men see the workes of the Lord: and his wonders in the deepe.

For at his worde the stormie winde ariseth: which lifteth vp the waues thereof.

They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

They reele to and fro, and stacker like a drunken man: and are at their wits end.

So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

For he maketh the storme to cease: so that the waues thereof are still.

Then are they glad, because they be at rest: and so he bringeth them vnto the hauen where they would be.

O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

That they would exalt him also in the Congregation of

the people: and praise him in the seate of the Elders.

Which turneth the floods into a Wildernesse: and dryeth vp the water springs.

A fruitfull land maketh hee barren: for the wickednesse of them that dwel therein.

Againe he maketh the Wildernesse a standing water: and water springs of a dry ground.

And there he setteth the hungry: that they may build them a citie to dwell in.

That they may sowe their lande, and plant vineyards: to yeeld them fruits of increase.

Hee blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

And againe, when they are minished and brought lowe: through oppression, through any plague or trouble.

Though hee suffer them to bee euill intreated through tyrants: and let them wander out of the way in the wildernes.

Yet helpeth hee the poore out of miserie: and maketh him households like a flocke of sheepe.

The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

Who so is wise, will ponder these things: and they shal vnderstand the louing kindenesse of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.

God, my heart is ready, my heart is ready: I will sing and giue praise with the best member that I haue.

Awake thou Lute and Harpe: I my selfe will awake right earely.

I will giue thankes vnto thee, O Lorde, among the people: I will sing praises vnto thee among the nations.

For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

Set vp thy selfe, O God, aboue the heauens: and thy glorie aboue all the earth.

That thy beloued may bee deliuered: let thy right hande saue

saue them, and heare thou me.

God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Sucoth.

Gilead is mine, and Manasses is mine: Ephraim also is the strength of mine head.

Juda is my lawgiuer, Moab is my washpot: ouer Edom wil I cast out my shoe, vpon the Philistines will I triumph.

Who will leade me into the strong citie: and who wil bring me into Edom?

Hast not thou forsaken vs, O God: and wilt not thou God goe forth with our hostes?

O helpe vs against the enemy: for vaine is the help of man.

Through God we shall doe great actes: and it is hee that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOlde not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitful is opened vpon me.

And they haue spoken against me with false tongues: they compassed me about also with wordes of hatred, and fought against me without a cause.

For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

Thus haue they rewarded me euill for good: and hatred for my good wil.

Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

Let his dayes be fewe: and let another take his office.

Let his children be fatherlesse: and his wife a widow.

Let his children be vagabonds, and begge their bread: let them seeke it also out of desolate places.

Let the extortioner consume all that hee hath: and let the strangers spoyle his labour.

Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

Let his posteritie be destroyed: and in the next generation

let his name be cleane put out.

Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

Let them alway be before the Lord: that he may roote out the memorial of them from off the earth.

And that because his minde was not to doe good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

His delight was in cursing, and it shall happen vnto him: he loued not blessing, therefore shall it be farre from him.

Hee clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is alway girded withall.

Let it thus happen from the Lorde vnto mine enemies: and to those that speake euil against my soule.

But deale thou with me, O Lord God, according vnto thy Name: for sweete is thy mercie.

O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

I go hence like the shadow that departeth: and am driuen away as the Grashopper.

My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

Helpe mee, O Lord my God: oh saue mee according to thy mercie.

And they shall know how that this is thy hand: and that thou Lord hast done it.

Though they curse, yet blesse thou: and let them bee confounded that rise vp against me, but let thy seruant reioyce.

Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.

As for mee, I wil giue great thankes vnto the Lord with my mouth: and praise him among the multitude.

For he shal stand at the right hand of the poore: to saue his soule from vnrighteous Judges.

Dixit Dominus. Psal. 110.

THE Lord sayd vnto my Lorde: sit thou on my right hand, vntill I make thine enemies thy foote-stoole. Morning prayer.

The Lord shall send the rod of thy power out of Sion: bee thou ruler euen in the middes among thine enemies.

In the day of thy power shall the people offer thee free wil offerings with an holy worship: the dewe of thy birth is of the wombe of the morning.

The Lord sware, and will not repent: thou art a Priest for euer after the order of Melchisedech.

The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

He shall iudge among the heathen, hee shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I will giue thankes vnto the Lord with my whole heart: secretly among the faithful, and in the Congregation.

The workes of the Lord are great: sought out of al them that haue pleasure therein.

His worke is worthy to be prayed and had in honour: and his righteousnesse endureth for euer.

The mercifull & gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

He hath giuen meate vnto them that feare him: hee shall euer be mindful of his couenant.

He hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.

The workes of his hands are veritie and iudgement: all

his commandements are true.

They stand fast for euer and euer: and are done in trueth and equitie.

He sent redemption vnto his people: he hath commanded his couenant for euer, holy and reuerent is his Name.

The feare of the Lorde is the beginning of Wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: hee hath great delight in his commandements.

His seede shalbe mightie vpon earth: the generation of the faithfull shalbe blessed.

Riches and plenteousnes shalbe in his house: and his righteousnesse endureth for euer.

Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing, and righteous.

A good man is mercifull and lendeth: and will guide his words with discretion.

For he shall neuer be moued: and the righteous shalbe had in an euerlasting remembrance.

He will not be afraide for any euill tidings: for his heart standeth fast and beleeueth in the Lord.

His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

He hath dispersed abroad, and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

The vngodly shall see it, and it shall grieue him: hee shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, yee seruants: O praise the name of the Lord.

Blessed be the name of the Lord: from this time forth for euermore.

The Lordes Name is prayed: from the rising vp of the Sunne, vnto the going downe of the same.

The

The Lord is high aboue all heathen: and his glory aboue the heauens.

Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

He taketh vp the simple out of the dust: and lifteth the poore out of the myre.

That he may set him with the princes: euen with the princes of his people.

He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

When Israel came out of Egypt: and the house of Jacob from among the strange people. Euening prayer.

Juda was his sanctuarie: and Israel his dominion.

The sea saw that, and fled: Jordan was driuen backe.

The mountaines skipped like Rammes: and the little hils like yong sheepe.

What ailed thee, O thou sea, that thou fleddest: and thou Jordan that thou wast driuen backe?

Ye mountaines that ye skipped like Rammes: and ye litle hils like yong sheepe?

Tremble thou earth at the presence of the Lorde: at the presence of the God of Jacob.

Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy name giue the praise: for thy louing mercy, and for thy trueths sake.

Wherefore shal the heathen say: Where is now their God?

As for our God, he is in heauen: he hath done whatsoeuer pleased him.

Their idoles are siluer & gold: euen ꝑ worke of mens hãds.

They haue mouthes, and speake not: eyes haue they, and see not.

They haue eares, and heare not: noses haue they, and smell not.

They haue handes and handle not, feete haue they, and walke not: neither speake they through their throate.

They that make them, are like vnto them: and so are all such as put their trust in them.

But thou house of Israel, trust thou in the Lorde: hee is their succour and defence.

Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

Ye that feare the Lord, put your trust in the Lord: hee is their helper and defender.

The Lord hath bene mindfull of vs, and hee shall blesse vs: euen he shall blesse the house of Israel, hee shall blesse the house of Aaron.

He shal blesse them that feare the Lord: both smal & great.

The Lord shal encrease you more and more: you and your children.

Ye are the blessed of ỹ Lord: which made heauen & earth.

All the whole heauens are the Lords: the earth hath he giuen to the children of men.

The dead praise not thee, O Lorde: neither all they that go downe into the silence.

But we wil praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

Am well pleased: that the Lorde hath heard the voice of my prayer.

That he hath inclined his eare vnto me: therefore wil I call vpon him as long as I liue.

The snares of death compassed me round about: and the paines of hell gate hold vpon me.

I shall finde trouble and heauinesse, and I shall call vpon the name

name of the Lord: O Lord I beseech thee deliuer my soule.

Gracious is the Lord and righteous: yea our God is mercifull.

The Lord preserueth the simple: I was in miserie, and he helped me.

Turne again then vnto thy rest, O my soule: for the Lord hath rewarded thee.

And why? thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.

I will walke before the Lord: in the land of the liuing.

I beleeued, and therefore will I speake, but I was sore troubled: I said in my haste, All men are liars.

What reward shall I giue vnto the Lord: for all the benefites that he hath done vnto me?

I will receiue the cup of saluation: and call vpon the name of the Lord.

I will pay my vowes nowe in the presence of all his people: right deare in the sight of the Lorde, is the death of his Saints.

Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaide, thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thankesgiuing: and will call vpon the name of the Lord.

I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all yee heathen: praise him all yee nations.

For his mercifull kindnesse is euer more and more towarde vs: and the trueth of the Lorde endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lorde, for he is gracious: because his mercy endureth for euer.

Let Israel now confesse, that he is gracious: and that his mercy endureth for euer.

Let

Let the house of Aaron now confesse: that his mercie endureth for euer.

Yea, let them now that feare the Lorde, confesse: that his mercie endureth for euer.

I called vpon the Lord in trouble: and the Lord heard me at large.

The Lord is on my side: I will not feare what man doeth vnto me.

The Lord taketh my part with them that helpe me: therefore shall I see my desire vpon mine enemies.

It is better to trust in the Lord: then to put any confidence in man.

It is better to trust in the Lord: then to put any confidence in Princes.

All nations compassed me round about: but in the name of the Lord will I destroy them.

They kept me in on euery side, they kept mee in (I say) on euery side: but in the name of the Lord will I destroy them.

They came about me like Bees, and are extinct euen as the fire among the thornes: for in the name of the Lord I wil destroy them.

Thou hast thrust sore at me, that I might fal: but the Lord was my helpe.

The Lord is my strength and my song: and is become my saluation.

The voyce of ioy and health is in the dwellings of the righteous: the right hande of the Lorde bringeth mightie things to passe.

The right hand of the Lorde hath the preeminence: the right hand of the Lord bringeth mighty things to passe.

I will not die, but liue: and declare the works of the Lord.

The Lord hath chastened and corrected mee: but he hath not giuen me ouer vnto death.

Open me the gates of righteousnesse: that I may goe into them, and giue thanks vnto the Lord.

This is the gate of ỹ Lord: the righteous shal enter into it.

I will thanke thee, for thou hast heard me: and art become my saluation.

The

The same stone which the builders refused: is become the head stone in the corner.

This is the Lords doing: and it is marueilous in our eies.

This is the day which the Lord hath made: Wee will reioyce and be glad in it.

Helpe me now, O Lord: O Lord send vs now prosperity.

Blessed be he that commeth in the name of the Lord: we haue wished you good lucke, yee that be of the house of the Lord.

God is the Lord which hath shewed vs light: binde the sacrifice with cords, yea euen vnto the hornes of the altar.

Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psal. 119.

Euening prayer.

BLessed are those that are vndefiled in the way: and walke in the law of the Lord.

Blessed are they that keepe his testimonies: and seeke him with their whole heart.

For they which do no wickednes: walke in his wayes.

Thou hast charged: that wee shall diligently keepe thy commandements.

O that my wayes were made so direct: that I might keepe thy statutes.

So shall I not be confounded: while I haue respect vnto all thy commandements.

I will thanke thee with an vnfained heart: when I shall haue learned the iudgements of thy righteousnesse.

I will keepe thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a young man cleanse his way: euen by ruling himselfe after thy word.

With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.

Thy

Thy wordes haue I hid within my heart: that I should not sinne against thee.

Blessed art thou, O Lord: O teach me thy statutes.

With my lips haue I bene telling: of all the iudgements of thy mouth.

I haue had as great delight in the way of thy testimonies: as in all maner of riches.

I will talke of thy commandements: and haue respect vnto thy wayes.

My delight shall be in thy statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

Open thou mine eyes: that I may see the wonderous things of thy Law.

I am a stranger vpon earth: O hide not thy commandements from me.

My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgements.

Thou hast rebuked the proud: and cursed are they that do erre from thy commandements.

O turne from me shame and rebuke: for I haue kept thy testimonies.

Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

For thy testimonies are my delight: and my counsellers.

Adhęsit pauimento.

MY soule cleaueth to the dust: O quicken thou me according to thy worde.

I haue knowledged my wayes, and thou hardest me: O teach me thy statutes.

Make me to vnderstand the way of thy commandements: and so shall I talke of thy wonderous workes.

My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

Take from me the way of lying: and cause thou mee to make much of thy Lawe.

I haue

I haue chosen the way of trueth: & thy iudgements haue I laied before me.

I haue stucken vnto thy testimonies: O Lorde confound me not.

I will run the way of thy commandements: when thou hast set my heart at libertie.

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keepe it vnto the end. Morning prayer.

Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

Make mee to goe in the path of thy commandements: for therein is my desire.

Incline my heart vnto thy testimonies: and not to couetousnesse.

O turne away mine eies, least they behold vanitie: & quicken thou me in thy way.

O stablish thy word in thy seruant: that I may feare thee.

Take away the rebuke that I am afraid of: for thy iudgements are good.

Behold, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lord: euen thy saluation, according vnto thy word.

So shall I make answere vnto my blasphemers: for my trust is in thy word.

O take not ỹ word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

So shal I alway keepe thy Law: yea, for euer and euer.

And I will walke at libertie: for I seeke thy commandements.

I will speake of thy testimonies also, euen before kings: and will not be ashamed.

And my delight shall be in thy commaundements: which

I haue

I haue loued.

My hands will I also lift vp vnto thy commandements, which I haue loued: and my study shalbe in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy word: wherin thou hast caused me to put my trust.

The same is my comfort in my trouble: for thy word hath quickened me.

The proud haue had me exceedingly in derision: yet haue I not shrinked from thy Law.

For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

I am horribly afraid: for ỹ vngodly that forsake thy law.

Thy statutes haue bene my songs: in the house of my pilgrimage.

I haue thought vpon thy name, O Lord, in the night season: and haue kept thy Law,

This I had: because I kept thy commandements.

Portio mea Domine.

Thou art my portion, O Lorde: I haue promised to keepe thy Law.

I made my humble petitiõ in thy presence with my whole heart: O be merciful vnto me according to thy word.

I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.

I made hast, & prolonged not the time: to keepe thy commandements.

The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

At midnight I will rise to giue thanks vnto thee: because of thy righteous iudgements.

I am a companion of all them that feare thee: and keepe thy commandements.

The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast delt graciously with thy seruaunt: according vnto thy word.

O learne me true vnderstanding and knowledge: for I haue beleeued thy commandements.

Before I was troubled, I went wrong: but now haue I kept thy word.

Thou art good and gracious: O teach me thy statutes.

The proud haue imagined a lie against mee: but I will keepe thy commandements with my whole heart.

Their heart is as fat as brawne: but my delight hath bene in thy Law.

It is good for me that I haue bene in trouble: that I may learne thy statutes.

The law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

Thy hands haue made me, and fashioned me: O giue mee vnderstanding, that I may learne thy commandements. Euening prayer.

They that feare thee, will bee glad when they see me: because I haue put my trust in thy word.

I knowe (O Lorde) that thy iudgements are right: and that thou of very faithfulnes hast caused me to be troubled.

O let thy mercifull kindnesse bee my comfort: according to thy word vnto thy seruant.

O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

Let the proud be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commandements.

Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

O let my heart bee sound in thy statutes: that I bee not ashamed.

Defecit anima mea.

My soule hath longed for thy saluation: and I haue a good hope because of thy word.

Mine

Mine eyes long sore for thy worde: saying, O when wilt thou comfort me?

For I am become like a bottell in the smoke: yet doe I not forget thy statutes.

How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

The proud haue digged pits for mee: which are not after thy Law.

All thy commandements are true: they persecute me falsly, O be thou my helpe.

They had almost made an ende of mee vpon earth: but I forsooke not thy commandements.

O quicken mee after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord, thy Word: endureth for euer in heauen.

Thy trueth also remaineth from one generation to another: thou hast laied the foundation of the earth, and it abideth.

They continue this day according to thine ordinance: for all things serue thee.

If my delight had not bene in thy Lawe: I should haue perished in my trouble.

I will neuer forget thy commaundements: for with them thou hast quickened me.

I am thine, O saue me: for I haue sought thy commandements.

The vngodly laid waite for me, to destroy mee: but I will consider thy testimonies.

I see that all things come to an end: but thy commaundement is exceeding broad.

Quomodo dilexi.

L Ord, what loue haue I vnto thy Law: all the day long is my studie in it.

Thou through thy commandements hast made me wiser then mine enemies: for they are euer with me.

I haue more vnderstanding then my teachers: for thy testimonies are my studie.

I am

I am wiser then the aged: because I keepe thy Commandements.

I haue refrained my feete from euery euill way: that I may keepe thy Word.

I haue not shrunke from thy iudgements: for thou teachest me.

O how sweete are thy wordes vnto my throte: yea, sweeter then honie vnto my mouth.

Through thy Commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Morning prayer.

Thy Worde is a lanterne vnto my feete: and a light vnto my pathes.

I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

I am troubled aboue measure: quicken me (O Lord) according to thy Word.

Let the free will offerings of my mouth please thee, O Lorde: and teach me thy Judgements.

My soule is alway in my hand: yet do I not forget thy law.

The vngodly haue laide a snare for me: but I swarued not from thy Commandements.

Thy testimonies haue I claimed as mine heritage for euer: and why: they are the very ioy of my heart.

I haue applied my heart to fulfil thy statutes alway: euen vnto the ende.

Iniquos odio habui.

I hate them that imagine euil things: but thy Lawe doe I loue.

Thou art my defence and shielde: and my trust is in thy Word.

Away from me ye wicked: I wil keepe the Commaundements of my God.

O stablish mee according vnto thy Word, that I may liue: and let me not be disappointed of my hope.

Holde thou me vp, and I shall be safe: yea, my delight shal be euer in thy statutes.

Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

Thou puttest away al the vngodly of the earth like drosse: therefore I loue thy testimonies.

My flesh trembleth for feare of thee: and I am afraide of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawful and right: O giue mee not ouer vnto mine oppressors.

Make thou thy seruant to delight in that which is good: that the proude do me no wrong.

Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnes.

O deale with thy seruant according vnto thy louing mercie: and teach me thy statutes.

I am thy seruant, O graunt mee vnderstanding: that I may know thy testimonies.

It is time for thee Lord to lay to thine hand: for they haue destroyed thy Lawe.

For I loue thy Commaundements: aboue gold and precious stone.

Therefore holde I streight al thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

Thy testimonies are wonderfull: therefore doeth my soule keepe them.

When thy word goeth forth: it giueth light and vnderstanding vnto the simple.

I opened my mouth, and drewe in my breath: for my delight was in thy Commandements.

O looke thou vpon me, and be mercifull vnto me: as thou vsest to doe vnto those that loue thy Name.

Order my steps in thy worde: and so shall no wickednesse haue dominion ouer me.

O deliuer me from the wrongfull dealings of men: and so shall I keepe thy Commandements.

Shew

Shew the light of thy countenance vpon thy seruant: and teach me thy statutes.

Mine eyes gush out with water: because men keepe not thy Lawe.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

The testimonies that thou hast commanded: are exceeding righteous and true.

My zeale hath euen consumed mee: because mine enemies haue forgotten thy wordes.

Thy Word is tried to the vttermost: and thy seruant loueth it.

I am small, and of no reputation: yet doe I not forget thy Commandements.

Thy righteousnesse is an euerlasting righteousnesse: and thy Lawe is the trueth.

Trouble and heauinesse haue taken holde vpon me: yet is my delight in thy Commandements.

The righteousnesse of thy testimonies is euerlasting: O grant me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

CAll with my whole heart: heare mee, O Lord, I wil keepe thy statutes. Euening prayer.

Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy testimonies.

Early in the morning do I cry vnto thee: for in thy Word is my trust.

Mine eyes preuent the night watches: that I might be occupied in thy Words.

Heare my voice (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.

They draw nigh that of malice persecute me: and are farre from thy Lawe.

Be thou nigh at hand, O Lorde: for all thy Commaundements are true.

As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forget thy Lawe.

Auenge thou my cause and deliuer me: quicken me according vnto thy word.

Health is farre from the vngodly: for they regard not thy statutes.

Great is thy mercie, O Lorde: quicken mee as thou art wont.

Many there are that trouble me, and persecute me: yet doe I not swarue from thy testimonies.

It grieueth mee when I see the transgressours: because they keepe not thy Lawe.

Consider, O Lord, how I loue thy commandements: O quicken me according to thy louing kindenesse.

Thy word is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy wordes.

I am as glad of thy worde: as one that findeth great spoyles.

As for lies, I hate and abhorre them: but thy law doe I loue.

Seuen times a day do I praise thee: because of thy righteous iudgements.

Great is the peace that they haue which loue thy Lawe: and they are not offended at it.

Lord, I haue looked for thy sauing health: and done after thy commandements.

My soule hath kept thy testimonies: and loued them exceedingly.

I haue kept thy commaundements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue mee vnderstanding according to thy word.

Let my supplication come before thee: deliuer mee according

cording to thy Word.

My lips shall speake of thy praise: when thou hast taught me thy statutes.

Yea, my tongue shall sing of thy Worde: for all thy Commandements are righteous.

Let thine hand helpe me: for I haue chosen thy Commandements.

I haue longed for thy sauing health, O Lorde: and in thy Lawe is my delight.

Oh let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.

I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I do not forget thy Commandements.

Ad Dominum. Psal. 120.

Hen I was in trouble, I called vpon the Lord: and he heard me. Morning prayer.

Deliuer my soule, O Lord, from lying lippes: and from a deceitfull tongue.

What reward shall bee giuen or done vnto thee thou false tongue: euen mighty and sharpe arrowes, with hote burning coales.

Woe is mee, that I am constrained to dwell with Mesech: and to haue mine habitation among the tents of Cedar.

My soule hath long dwelt among them: that bee enemies vnto peace.

I labour for peace, but when I speake vnto them thereof: they make them ready to battaile.

Leuaui oculos. Psal. 121.

I will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: which hath made heauen and earth.

He will not suffer thy foote to be moued: and he that keepeth thee, will not sleepe.

Beholde, hee that keepeth Israel: shall neither slumber

nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shal not burne thee by day: neither the Moone by night.

The Lorde shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lorde shall preserue thy going out and thy comming in: from this time foorth for euermore.

Lætatus sum. Psal. 122.

I was glad when they saide vnto mee: We will goe into the house of the Lord.

Our feete shall stand in thy gates: O Hierusalem.

Hierusalem is builded as a Citie: that is at vnitie in it selfe.

For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O pray for the peace of Jerusalem: they shall prosper that loue thee.

Peace be within thy walles: and plenteousnesse within thy palaces.

For my brethren and companions sakes: I will wish thee prosperitie.

Yea, because of the house of the Lord our God: I wil seeke to do the good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

Beholde, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mystresse: euen so our eyes waite vpon the Lord our God, vntil he haue mercie vpon vs.

Haue mercie vpon vs, O Lorde, haue mercie vpon vs: for we are vtterly despised.

Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proude.

Nisi

Nisi quia Dominus. Psal. 124.

IF the Lorde himselfe had not bene on our side (nowe may Israel say:) if the Lorde himselfe had not bene on our side when men rose vp against vs.

They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The deepe waters of the proude: had gone euen ouer our soule.

But praised be the Lord: Which hath not giuen vs ouer for a pray vnto their teeth.

Our soule is escaped, euen as a bird out of the snare of the fouler: the snare is broken, and we are deliuered.

Our helpe standeth in the Name of the Lorde: Which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lorde, shall be euen as the mount Sion: Which may not be remooued, but standeth fast for euer.

The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

For the rod of the vngodly commeth not into the lot of the righteous: least the righteous put their hand vnto wickednesse.

Doe well, O Lorde: vnto those that bee good and true of heart.

As for such as turne backe vnto their owne wickednesse: the Lord shal lead them forth with the euil doers, but peace shalbe vpon Israel.

In conuertendo. Psal. 126.

WHen the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame. Euening prayer.

Then was our mouth filled with laughter: and our tongue with ioy.

Then said they among the Heathen: the Lord hath done great things for them.

Yea, the Lorde hath done great thinges for vs alreadie: whereof we reioyce.

Turne our captiuitie, O Lord: as the riuers in the South.

They that sowe in teares: shall reape in ioy.

He that now goeth on his way weeping, and beareth forth good seede: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

Except the Lorde keepe the citie: the watchman waketh but in vaine.

It is but lost labour that yee haste to rise vp earely, and so late take rest, and eate the bread of carefulnesse: for so hee giueth his beloued sleepe.

Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.

Like as the arrowes in the hand of the Giant: euen so are the yong children.

Happie is the man that hath his quiuer full of them: they shal not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine: vpon the wals of thine house.

Thy children like the Oliue branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea,

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnaueruut. Psal. 129.

MAny a time haue they fought against mee from my youth vp: (may Israel now say.)

Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

The plowers plowed vpon my backe: and made long furrowes.

But the righteous Lord: hath hewen the snares of the vngodly in pieces.

Let them be confounded and turned backeward: as many as haue euil wil at Sion.

Let them bee euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

So that they which goe by, say not so much as ỹ Lord prosper you: We wish you good lucke in the name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee, (O Lord:) Lord heare my voyce.

Oh let thine eares consider well: the voyce of my complaint.

If thou Lord wilt bee extreme to marke what is done amisse: O Lord, who may abide it?

For there is mercy with thee: therfore shalt thou be feared.

I looke for the Lord, my soule doeth waite for him: in his word is my trust.

My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

O Israel trust in the Lorde, for with the Lorde there is mercy: and with him is plenteous redemption.

And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

I doe not exercise my selfe in great matters: which are too high for me.

But I refraine my ſoule, and keepe it lowe, like as a child that is weaned from his mother: yea, my ſoule is euen as a weaned child.

O Iſrael truſt in the Lord: from this time forth for euermore.

Memento Domine. Pſal. 132.

Morning prayer.

LOrd remember Dauid: and al his trouble.

How he ſware vnto the Lord: and vowed a vowe vnto the Almightie God of Jacob.

I will not come within the tabernacle of mine houſe: nor clime vp into my bed.

I will not ſuffer mine eyes to ſleepe, nor mine eye lids to ſlumber: neither the temples of my head to take any reſt.

Untill I find out a place for the temple of the Lord: an habitation for the mightie God of Jacob.

Loe, we heard of the ſame at Ephrata: and found it in the wood.

We will goe into his tabernacle: and fall low on our knees before his footeſtoole.

Ariſe, O Lord, into thy reſting place: thou and the arke of thy ſtrength.

Let thy Prieſts be clothed with righteouſneſſe: and let thy Saints ſing with ioyfulneſſe.

For thy ſeruant Dauids ſake: turne not away the preſence of thine anointed.

The Lord hath made a faithful othe vnto Dauid: and hee ſhall not ſhrinke from it.

Of the fruite of thy body: ſhall I ſet vpon thy ſeate.

If thy children will keepe my couenaunt, and my teſtimonies that I ſhal learne them: their children alſo ſhall ſit vpon thy ſeate for euermore.

For the Lorde hath choſen Sion to bee an habitation for himſelfe: he hath longed for her.

This

This shalbe my rest for euer: here wil I dwell, for I haue a delight therein.

I wil blesse her vitailes with increase: and will satisfie her poore with bread.

I will decke her Priests with health: and her saints shall reioyce and sing.

There shall I make the horne of Dauid to florish: I haue ordained a lanterne for mine anointed.

As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne florish.

Ecce quàm bonum. Psal. 133.

BEhold how good and ioyful a thing it is: brethren to dwell together in vnitie.

It is like the precious ointment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

Like as the dewe of Hermon: which fell vpon the hill of Sion.

For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold (nowe) prayse the Lorde: all yee seruaunts of the Lord.

Ye that by night stand in the house of the Lord: euen in the courts of the house of our God.

Lift vp your hands in the sanctuarie: and praise the Lord.

The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lord, laud ye the Name of the Lorde: prayse it, O ye seruants of the Lord.

Ye that stand in the house of the Lord: in the courtes of the house of our God.

O praise the Lord, for the Lord is gracious: O sing prayses vnto his Name, for it is louely.

For why? the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

For I knowe that the Lorde is great: and that our

Lord

Lord is aboue all gods.

Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, and in all deepe places.

He bringeth foorth the cloudes from the ends of the world: & sendeth forth lightnings with the raine, bringing the winds out of his treasures.

He smote the first borne of Egypt: both of man and beast.

He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: vpon Pharao and all his seruants.

He smote diuers nations: and slew mightie kings.

Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Chanaan.

And gaue their land to bee an heritage: euen an heritage vnto Israel his people.

Thy Name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

For the Lord wil auenge his people: and be gracious vnto his seruants.

As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

They haue mouthes, and speake not: eyes haue they, but they see not.

They haue eares, and yet they heare not: neither is there any breath in their mouthes.

They that make them, are like vnto them: & so are all they that put their trust in them.

Praise the Lord yee house of Israel: praise the Lord yee house of Aaron.

Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.

Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

O giue thanks vnto the God of all gods: for his mercy endureth for euer.

O thanke the Lord of all lordes: for his mercy endureth

endureth for euer.

Which onely doeth great wonders: for his mercie endureth for euer.

Which by his excellent wisedome made the heauens: for his mercie endureth for euer.

Which laid out the earth aboue the waters: for his mercy endureth for euer.

Which hath made great lights: for his mercie endureth for euer.

The sunne to rule the day: for his mercy endureth for euer.

The Moone and the starres to gouerne the night: for his mercie endureth for euer.

Which smote Egypt with their first borne: for his mercie endureth for euer.

And brought out Israel from among them: for his mercie endureth for euer.

With a mightie hand and stretched out arme: for his mercieendureth for euer.

Which diuided the red Sea in two partes: for his mercie endureth for euer.

And made Israel to goe through the middest of it: for his mercie endureth for euer.

But as for Pharao and his hoste, hee ouerthrewe them in the red Sea: for his mercie endureth for euer.

Which ledde his people through the Wildernesse: for his mercie endureth for euer.

Which smote great Kings: for his mercie endureth for euer.

Yea, and slewe mightie Kings: for his mercie endureth for euer.

Sehon king of the Amorites: for his mercie endureth for euer.

And Og the king of Basan: for his mercie endureth for euer.

And gaue away their land for an heritage: for his mercie endureth for euer.

Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.

Which

which remembred vs when wee were in trouble: for his mercy endureth for euer.

And hath deliuered vs from our enemies: for his mercie endureth for euer.

Which giueth food to all flesh: for his mercie endureth for euer.

O giue thankes vnto the God of heauen: for his mercie endureth for euer.

O giue thankes vnto the Lorde of Lordes: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate downe and wept: when we remembred (thee) O Sion.

As for our harps, we hanged them vp: vpon the trees that are therein.

For they that ledde vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.

How shall we sing the Lords song: in a strange land?

If I forget thee, O Hierusalem: let my right hand forget her cunning.

If I do not remember thee, let my tongue cleaue to ỹ roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

Remember the children of Edom, O Lorde, in the day of Hierusalem: howe they sayd, Downe with it, downe with it, euen to the ground.

O daughter of Babylon, wasted with miserie: yea, happie shall he be that rewardeth thee as thou hast serued vs.

Blessed shall he bee that taketh thy children: & throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy Word aboue all things.

When I called vpon thee, thou heardest me: and endued st my soule with much strength.

All

All the Kings of the earth shall prayse thee, O Lorde: for they haue heard the words of thy mouth.

Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

For though the Lord be high, yet hath he respect vnto the lowly: as for the proud, he beholdeth them afarre off.

Though I walke in the midst of trouble, yet shalt thou refresh mee: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shal saue me.

The Lord shall make good his louing kindnesse toward me: yea, thy mercy, O Lorde, endureth for euer, despise not then the works of thine owne hands.

Domine probasti. Psal. 139.

O Lorde, thou hast searched me out, and knowen mee: thou knowest my downe sitting, & mine vprising, thou vnderstandest my thoughts long before. Morning prayer.

Thou art about my path, and about my bed: and spiest out al my wayes.

For loe, there is not a worde in my tongue: but thou, O Lorde, knowest it altogether.

Thou hast fashioned me behind and before: and laid thine hand vpon me.

Such knowledge is too wonderfull and excellent for mee: I cannot attaine vnto it.

Whither shall I goe then from thy spirit: or whither shall I goe then from thy presence:

If I clime vp into heauen, thou art there: If I go downe to hell, thou art there also.

If I take the wings of the morning: and remaine in the vtternost parts of the sea.

Euen there also shall thy hand lead me: and thy right hand shall hold me.

If I say, Peraduenture the darknesse shal couer me: then shall my night be turned to day.

Yea,

Yea, the darknes is no darknes with thee, but the night is as cleare as the day: the darknes and light (to thee) are both alike.

For my reines are thine: thou hast couered mee in my mothers wombe.

I will giue thanks vnto thee, for I am fearfully and wonderfully made: marueilous are thy workes, & that my soule knoweth right well.

My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

Thine eies did see my substance, yet being vnperfect: and in thy booke were all my members written.

Which day by day were fashioned: when as yet there was none of them.

How deere are thy counsels vnto me, O God: O how great is the summe of them:

If I tell thē, they are moe in number then the sand: when I wake vp, I am present with thee.

Wilt thou not slay the wicked, O God: depart from me, ye bloodthirstie men.

For they speake vnrighteously against thee: and thine enemies take thy name in vaine.

Do not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee:

Yea, I hate them right sore: euen as though they were mine enemies.

Try me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

Looke well if there be any way of wickednesse in me: and lead me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked men.

Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

They haue sharpned their tongues like a serpent: Adders poison is vnder their lips.

Keepe mee, O Lorde, from the hands of the vngodly:

preserue

preserue mee from the wicked men, which are purposed to ouerthrow my goings.

The proude haue layd a snare for mee, and spread a net abroad with cordes: yea, and set traps in my way.

I said vnto the Lord, Thou art my God: heare the voyce of my prayer, O Lorde.

O Lord God, thou strength of my health: thou hast couered my head in the day of battel.

Let not the vngodly haue his desire, O Lorde: let not his mischieuous imagination prosper, least they be too proude.

Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about.

Let hote burning coales fall vpon them: let them bee cast into the fire, and into the pit, that they neuer rise vp againe.

A man full of wordes, shall not prosper vpon the earth: euil shall hunt the wicked person to ouerthrow him.

Sure I am that the Lorde will auenge the poore: and maintaine the cause of the helpelesse.

The righteous also shal giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrd, I cal vpon thee, haste thee vnto me: and consider my voyce, when I cry vnto thee.

Let my prayer bee set foorth in thy sight as the incense: and let the lifting vp of my hands be an euening sacrifice.

Set a watch, O Lorde, before my mouth: and keepe the doore of my lips.

O let not mine heart be inclined to any euill thing: let mee not be occupied in vngodly workes, with the men that worke wickednesse, least I eate of such things as please them.

Let the righteous rather smite me friendly: and reproue mee.

But let not their precious balmes breake mine head: yea, I wil pray yet against their wickednesse.

Let their iudges be ouerthrowen in stony places: that they may heare my words, for they are sweete.

Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

But mine eyes looke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

Keepe mee from the snare which they haue layd for mee: and from the traps of the wicked doers.

Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cried vnto ỹ Lord with my voice: yea, euen vnto the Lord did I make my supplication.

I powred out my complaints before him: and shewed him of my trouble.

When my spirite was in heauinesse thou knewest my path: in ỹ way wherein I walked, haue they priuily layd a snare for me.

I looked also vpon my right hand: and saw there was no man that would know me.

I had no place to flee vnto: and no man cared for my soule.

I cried vnto thee, O Lord, and said: thou art my hope, and my portion in the land of the liuing.

Consider my complaint: for I am brought very lowe.

O deliuer mee from my persecutours: for they are too strong for me.

Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing if thou wilt graunt me, then shall the righteous resort vnto my companie.

Domine exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy trueth and righteousnesse sake.

And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: hee hath layd me in the darkenesse, as the men that haue bene long dead.

Therefore is my spirit vexed within mee: and my heart within me is desolate.

Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

I stretch foorth my handes vnto thee: my soule gaspeth vnto

vnto thee as a thirstie land.

Heare me, O Lorde, and that soone, for my spirite waxeth faint: hide not thy face from mee, least I bee like vnto them that goe downe into the pit.

O let mee heare thy louing kindenesse betimes in the morning, for in thee is my trust: shewe thou mee the way that I should walke in, for I lift vp my soule vnto thee.

Deliuer mee, O Lord, from mine enemies: for I flee vnto thee to hide me.

Teach mee to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me foorth into the land of righteousnesse.

Quicken me, O Lorde, for thy Names sake: and for thy righteousnesse sake, bring my soule out of trouble.

And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my handes to warre, and my fingers to fight.

My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

Lorde, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him:

Man is like a thing of nought: his time passeth away like a shadow.

Bowe thy heauens, O Lord, and come downe: touche the mountaines, and they shall smoke.

Cast foorth thy lightning, and teare them: shoote out thine arrowes, and consume them,

Send downe thine hand from aboue: deliuer me, and take me out of the great waters, frō the hand of strange children.

Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

I will sing a newe song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

Thou hast giuen victorie vnto Kings: and hast deliuered Dauid thy seruant from the perill of the sword.

Saue me, and deliuer me from the hand of strange children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

That our sonnes may growe vp as the yong plants: and that our daughters may bee as the polished corners of the Temple.

That our garners may be ful and plenteous with all maner of store: that our sheepe may bring foorth thousands and ten thousands in our streetes.

That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streetes.

Happie are the people that bee in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psalm. 145.

I will magnifie thee, O God, my King: and I wil praise thy Name for euer and euer.

Euery day will I giue thankes vnto thee: and praise thy Name for euer and euer.

Great is the Lord, and marueilous worthy to be praised: there is no ende of his greatnesse.

One generation shal praise thy workes vnto another: and declare thy power.

As for me, I will be talking of thy worship: thy glory, thy praise, and wonderous workes.

So that men shall speake of the might of thy marueilous actes: and I will also tell of thy greatnesse.

The memorial of thine abundant kindnes shalbe shewed: and men shall sing of thy righteousnesse.

The Lord is gracious and mercifull: long suffering, and of great goodnesse.

The Lorde is louing vnto euery man: and his mercie is ouer all his workes.

All thy workes praise thee, O Lorde: and thy Saintes

giue

giue thankes vnto thee.

They shew ỹ glory of thy kingdome: & talke of thy power.

That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

The eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season.

Thou openest thine hand: and fillest all things liuing with plenteousnesse.

The Lord is righteous in all his wayes: and holy in all his workes.

The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

He will fulfill the desire of them that feare him: he also will heare their crie, and will helpe them.

The Lord preserueth al them that loue him: but scattereth abroad all the vngodly.

My mouth shall speake the praise of the Lorde: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue wil I praise the Lord: yea, as long as I haue any being, I wil sing prayses vnto my God.

O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

For when the breath of man goeth foorth, he shall turne againe to his earth: and then all his thoughts perish.

Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

Which made heauen and earth, the sea and all that therein is: Which keepeth his promise for euer.

Which helpeth them to right that suffer wrong: Which feedeth the hungry.

The Lorde looseth men out of prison: the Lorde giueth sight to the blinde.

The Lord helpeth them that are fallen: the Lorde careth for the righteous.

The Lorde careth for the strangers, hee defendeth the fatherlesse and widowe: as for the way of the vngodly, hee turneth it vpside downe.

The Lord thy God, O Sion, shall be King for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.

Praise the Lorde, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to be thankefull.

The Lord doeth build vp Hierusalem: and gather together the outcastes of Israel.

Hee healeth those that are broken in heart: and giueth medicine to heale their sickenesse.

Hee telleth the number of the starres: and calleth them all by their names.

Great is our Lorde, and great is his power: yea, and his wisedome is infinite.

The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

O sing vnto the Lord with thankesgiuing: sing praises vpon the Harpe vnto our God.

Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to growe vpon the mountaines, and herbe for the vse of men.

Which giueth fodder vnto the cattel: and feedeth the yong rauens that call vpon him.

He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

But the Lords delight is in them that feare him: and put their trust in his mercie.

Praise the Lord, O Hierusalem: praise thy God, O Sion.

For hee hath made fast the barres of thy gates: and hath blessed

blessed be thy children within thee.

He maketh peace in thy borders: and filleth thee with the flowre of Wheate.

He sendeth foorth his commandement vpon earth: and his word runneth very swiftly.

He giueth snowe like Wooll: and scattereth the hoare frost like ashes.

He casteth foorth his yce like morsels: Who is able to abide his frost?

He sendeth out his worde, and melteth them: he bloweth with his winde, and the waters flowe.

He sheweth his worde vnto Jacob: his statutes and ordinances vnto Israel.

He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Psalm. 148.

O Praise the Lord of heauen: praise him in the height.

Praise him all yee Angels of his: prayse him all his hoste.

Praise him Sunne and Moone: praise him all ye starres and light.

Praise him all yee heauens: and ye waters that be aboue the heauens.

Let them praise the name of the Lorde: for hee spake the word, and they were made, he commaunded, and they were created.

He hath made them fast for euer and euer: he hath giuen them a lawe which shall not be broken.

Praise the Lord vpon earth: ye Dragons and all deepes.

Fire and haile, snow and vapours: Winde and storme, fulfilling his word.

Mountaines and all hils: fruitfull trees, and all Cedars.

Beastes and all cattell: wormes, and feathered foules.

Kings of the earth, and all people: princes, and all iudges of the world.

Yong men and maidens, olde men and children, praise the name of the Lorde: for his name onely is excellent, and his praise aboue heauen and earth.

He shall exalt the horne of his people, all his Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their king.

Let them praise his name in the daunce: let them sing praises vnto him with Tabret and Harpe.

For the Lorde hath pleasure in his people: and helpeth the meeke hearted.

Let the Saints be ioyfull with glory: let them reioyce in their beds.

Let the praises of God be in their mouth: and a two edged sword in their hands.

To be auenged of the heathen: and to rebuke the people.

To binde their Kings in chaines: and their nobles with linkes of yron.

That they may bee auenged of them, as it is Written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

Praise him in his noble actes: praise him according to his excellent greatnesse.

Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

Praise him in the Cymbales and daunces: praise him vpon the strings and pipe.

Praise him vpon the wel tuned Cymbals: praise him vpon the loude Cymbals.

Let euery thing that hath breath: praise the Lord.

FINIS.

Certaine godlie praiers to be

vsed for sundry purposes.

A generall confession of sinnes, to be sayd euery Morning.

O Almightie God our heauenly Father, I confesse and acknowledge, that I am a miserable and a wretched sinner, and haue manifolde wayes most grieuously transgressed thy most godly commaundements, through wicked thoughts, vngodly lustes, sinfull wordes and deeds, committed al my whole life. In sinne am I borne and conceiued, and there is no goodnesse in mee, in as much as if thou shouldest enter into thy narrow iudgement with mee, iudging mee according vnto the same, I were neuer able to suffer and abide it, but must needes perish and be damned for euer: So little helpe, comfort, or succour is there either in mee, or in any other creature. Onely this is my comfort (O heauenly Father) that thou diddest not spare thy onely deare beloued sonne, but diddest giue him vp vnto the most bitter, and most vile & slaunderous death of ẏ crosse for me, that hee might so pay the ransom for my sinnes, satisfie thy iudgment, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace & fauour, & euerlasting life. Wherefore, through the merite of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heauenly father, ẏ thou wilt vouchsafe to be gracious & mercifull vnto mee, to forgiue and pardon me of all my sinnes, lighten my heart with thy holy Spirit, to renue, confirme, & strengthen me with a right and perfect faith, and to inflame mee in loue towarde thee and my neighbour, that I may henceforth with a willing and glad heart, walke as it becommeth mee in thy most godly commandements, and so glorifie and prayse thee euerlastingly. And also that I may with a free conscience & quiet heart, in all manner of temptations, afflictions, or necessities, & euen in the very pangs of death, cry boldly & merily vnto thee, & say, I beleeue in God the father almighty, maker of heauen & earth, and in Iesus Christ, &c. But, O Lord

God

God heauenly Father, to comfort my selfe in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs, And from the very bottome of my heart I crie, and say, Our father which art in heauen, hallowed be thy Name, &c.

¶ A Prayer to be sayd in the Morning.

O Mercifull Lord God heauenly Father, I render most high laudes, prayse, and thankes vnto thee, that thou hast preserued mee both this night, and all the time and dayes of my life hitherto, vnder thy protection, and hast suffered me to liue vntil this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue mee this day, and the residue of my whole life, from henceforth into thy tuition, ruling and gouerning mee with thy holy Spirit, that all maner of darkenesse, of misbeliefe, infidelitie, and of carnall lustes and affections, may bee vtterly chased and driuen out of my heart, & that I may bee iustified and saued both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and prayse, and to the profite and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour, Amen.

Another prayer for the Morning.

Almightie and most gracious GOD, we heartily thanke thee for the sweete sleepe and comfortable rest which thou hast giuen vs this night: and forasmuch as thou hast cõmanded by thy holy Word that no man should be idle, but all occupied in godly and vertuous exercises, euery man according to his calling: We most humbly beseech thee that thine eyes may attend vpon vs daily

daily defend vs, cherish, comfort, and gouerne vs, and all our counsels, studies, & labours, in such wise, that we may spend and bestow this day according to thy most holy will, without the hurting of our neighbours, and that wee may diligently and warily eschew and auoid all things that should displease thee, set thee alwayes before our eyes, liue in thy feare, working that which may bee found acceptable before thy diuine Maiestie, through Christ our Lord, Amen.

A prayer for the Euening.

Most mightie Lord our Father, and God euerlasting, full of pitie & compassion, wee acknowledge and confesse that we be not woorthy to lift vp our eyes to heauen, much lesse to present our selues before thy Maiestie, with confidence that thou wilt heare our prayers, and grant our requests, if wee consider our owne deseruing. For our consciences doe accuse vs, and our sinnes witnesse against vs, and wee know that thou art an vpright iudge, which doest not iustifie the sinners & wicked men, but punishest the faultes of such as transgresse thy commandements. Yet most mercifull father, sith it hath pleased thee to commaund vs to cal on thee in all our troubles & aduersities, promising euen then to helpe vs, when wee feele our selues (as it were) swallowed vp of death and desperation: wee vtterly renounce all worldly confidence, and flee to thy soueraigne bountie, as our onely stay and refuge, beseeching thee not to call to remembrance our manifold sinnes and wickednesse, whereby wee continually prouoke thy wrath and indignation agaynst vs, neither our negligence and vnkindnesse, which haue neither woorthily esteemed, nor in our liues sufficiently expressed the sweete comfort of thy Gospell reuealed vnto vs, but rather to accept the obedience and death of thy sonne Jesus Christ, who by offring vp his bodie in Sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercy therefore vpon vs, O Lorde, and forgiue vs our offences. Teach vs by thy holy Spirite, that wee may rightly weigh them, and earnestly repent for the same:

same: and so much the rather, O Lorde, because that the reprobate, and such as thou hast forsaken, cannot prayse thee, nor call vpon thy name: but the repenting heart, the sorowfull minde, the conscience oppressed, hungring and thirsting for thy grace, shall euer set foorth thy prayse and glory. And albeit we bee but wormes and dust, yet thou art our Creator, and we be the worke of thy handes: yea, thou art our father, and wee thy children: thou art our shepheard, and wee thy flocke: thou art our redeemer, and we thy people whom thou hast bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger, O Lord, neither according to our deserts punish vs, but mercifully chastise vs with a fatherly affection, that all the world may know that at what time soeuer a sinner doeth repent him of his sinne, from the bottome of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thine holy Prophet.

Finally, forasmuch as it hath pleased thee to make ỹ night for man to rest in, as thou hast ordained him the day to trauel: Grant, O deare Father, that we may so take our bodily rest, that our soules may continually watch for the time that our Lord Iesus Christ shall appeare for our deliuerance out of this mortall life, and in the meane season that wee, not ouercome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: Furthermore, that our sleepe be not excessiue or ouermuch, after the insatiable desires of our flesh: but onely sufficient to content our weake nature, that we may be the better disposed to liue in all godly conuersation, to the glory of thine holy name, and profite of our brethren, Amen.

A most necessary prayer.

O Lorde Iesus Christ, which art the true Sonne of the world, euermore arising, and neuer going downe, which by thy most wholesome appearing and light, doest bring foorth, preserue, nourish, and refresh all things, as well that are in heauen, as also that are

on

on earth, we beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errours on euery side driuen away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and seemely walke (as in the day time) being pure and cleane from the workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the father and with the holy Ghost liuest and reignest for euer and euer. Amen.

The prayer of Manasseh king of the Iewes.

O Lorde Almightie, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious name, whome all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angry threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearcheable. For thou art the most high Lord, of great cõpassion, long suffering, and most mercifull, & repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may bee saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Jacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto mee that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lorde, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed down with many yron bands, that I cannot

[a] Thou hast promised that repentance shall be ꝑ way for them to returne to thee.

[b] He speaketh this in comparison of himselfe and those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleth their sins nothing, but attributeth vnto them righteousnesse.

cannot lift vp mine head, neither haue any releafe. For I haue prouoked thy Wrath, and done euill before thee. I did not thy Will, neither kept I thy commandements. I haue fet vp abominations, and haue multiplied offences. Now therefore I bowe the knee of mine heart, befeeching thee of grace. I haue finned, O Lord, I haue finned, and I acknowledge my tranfgreffions: but I humbly befeech thee, forgiue mee: O Lord forgiue me, and deftroy me not with my tranfgreffions. Be not angry with me for euer by referuing euill for me, neither condemne me into the lower partes of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt fhew all thy goodneffe: for thou wilt faue mee that am vnworthy, according to thy great mercy: therefore I will praife thee for euer all the dayes of my life. For all the power of the heauens prayfe thee, and thine is the glory for euer and euer, Amen.

A prayer containing the duetie of euery true Chriftian.

O Moft mightie God, merciful and louing Father, I wretched finner come vnto thee in the name of thy dearely beloued Sonne Jefus Chrift my only Sauiour and redeemer: and I moft humbly befeech thee for his fake to bee mercifull vnto mee, and to caft all my finnes out of thy fight and remembrance, through the merites of his bloodie death and paffion.

Powre vpon me (O Lord) thy holy fpirit of wifedom and grace: Gouerne and leade me by thy holy Worde, that it may be a lanterne vnto my feete, and a light vnto my fteps. Shew thy mercy vpon me, and fo lighten the naturall blindnes and darkeneffe of my heart through thy grace, that I may daily be renewed by the fame fpirite and grace: By the which (O Lorde) purge the groffeneffe of my hearing & vnderftanding, that I may profitably read, heare, and vnderftand thy Word and heauenly Will, beleeue, and practife the fame in my life and

and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie and kill all vice in mee, that my life may expresse my faith in thee: mercifully heare the humble sute of thy seruant, and grant mee thy peace all my dayes, Graciously pardon mine infirmities, and defend mee in all dangers of body, goods & name: but most chiefly my soule against all assaults, temptations, accusations, subtill baites and sleights of that old enemie of mankind Satan that roaring lion, euer seeking whom he may deuoure.

And here (O Lord) I prostrate, with most humble mind craue of thy diuine maiestie, to bee mercifull vnto the vniuersall Church of thy sonne Christ: and specially according to my bounden dutie beseech thee for his sake to blesse, saue, and defend the principall member thereof, thy seruant our most deare and soueraigne Lady Queene Elizabeth, encrease in her royall heart true faith, godly zeale, and loue of the same: And grant her victorie ouer all her enemies, a long, prosperous, and honourable life vpon earth, a blessed ende, and life euerlasting.

Moreouer, O Lorde, grant vnto her Maiesties most honourable Counsellours, and euery other member of this thy Church of England, that they and We in our seuerall callings, may truely, and godly serue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Encrease in vs true faith and religion: Replenish our mindes with all goodnesse, and of thy great mercy keepe vs in the same till the end of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continual ioy in the holy Ghost.

And lastly I commend vnto thy fatherly protection, all that thou hast giuen me, as Wife, children and seruants: Aide me O Lord, that I may gouerne, nourish, & bring them vp in thy feare and seruice. And forasmuch as in this World I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood,

but

but with the deuil which is the prince of darkneſſe, and with wicked men executors of his moſt damnable will: Grant me therfore thy grace, that being armed with thy defence, I may ſtand in this battell with an inuincible conſtancie agaynſt all corruption, which I am compaſſed with on euery ſide, vntill ſuch time as I hauing ended the combate, which during this life I muſt ſuſtaine, in the ende I may attaine to thy heauenly reſt, which is prepared for mee and all thine elect, through Chriſt our Lorde and onely ſauiour.

Amen.

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